TO THE MOST HONORABLE AND VERTVOVS LADY, THE LADY MARIE DVDLEY:

Long continuance, with increaſe of honour and proſperity in this life: and true peace of conſcience, with eternall bliſſe in Chriſt IESV.

THIS booke, right Honorable, if it had no other colour of cõmendation: yet this, that it is one of Gods bookes, were ſufficient to moue any of Gods children, to the diligẽt reading, & daily meditating of the ſame. But, as it hath common with the reſt of diuine Scriptures, the holy Ghoſt for his author and principall inditer: ſo hath it for his pen-man, that notable inſtrument of Gods ſpirit, Solomon: the ſonne and ſucceſſour of Dauid, the prince of Gods elect people, by name and raigne euen peace it ſelfe, in wiſedome and royall Maieſty

the type of Christ Iesu, filled with vnderstanding, as the riuer with water, indued with such measure of knowledge, that (by Gods owne testimonie) the like neuer was before him: neither should be after him: beeing a very mirrour and woonder to all the worlde, so that, as Christ himselfe witnesseth, there came from farre coastes and countries to heare the wisedom of Solomon. Neither was it pēned by Solomon in the vnstaiednesse of youth, or in his wāton & wilder years, but euen in ripenesse of age, and maturitie of iudgement, when wisedom was grounded with experiēce, & experiēce had grown vp with age.

Now, the scope of Solomon, is the scope of our life: the end of his discourse, the end of al our doings: euen the soueraigne good, *and* chiefe felicitie of man: *the most necessarie and profitable thing to be knowen, and most daungerous and dammageable to be vnknowen, that can be: about the which the wise of this world, the profound Philosophers, were all busied in seeking, but al blinded in finding: al aiming at this mark, but all missing the white: among them* 285. *diuerse opinions, distinct, yea repugnant iudgements (as learned Varro reckoneth) about this scope, but all missing, al mistaking: none hitting the mark, none reueiling the truth, but Solomo. As the matter of this writ is most excellent, so*

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the maner of writing is most exquisite, the method most absolute: so that, I dare saie, in all the old Testamẽt, there is not any one discourse penned so artificially, depending so orderly, discussed so throughly, as this sermon of Solomons. But because therein, by reason partly of the autors profoundnes, and hardnes of the matter, partly of the idiome and proprietie of the Originall tongue, there be many darke speeches and hard places, which the vnlearned can hardly vnderstand, nay the wel-learned haue greatly erred in, yea and further condemned of errour and Atheisme: so that this booke of holy Scripture, could not so safely come abroade into the common peoples hands, nor so fruitfully & profitably be read of euerie one, without some helper to bare the way, & breake the shell before thẽ: amõg manie large & learned cõmentaries vpõ this booke, there seemeth none more fit for this purpose, none more profitable for these people, than this short paraphrase, written in latin to the right Honorable Sir Thomas Bromley, L. chaunceler of England: wherein the scope of Solomon is most soundly discouered, the method of the whole sermon artificially disposed, the coherence of euery verse learnedly shewed, the sense and wordes of the text faithfully expressed, the whole discourse pleasantly handled, and many

comfortable

cõfortable lessons, godly instructiõs, necessary doctrines for al parts of life, & al persõs & estates of mẽ, most pithyly deliuered. Which treatise, as it came first to the print, my selfe by occasion being charged with som ouerseeing of the presse, at the earnest request aswel of the author himself, as of other many, I translated into english: being the rather a great deale moued thereunto, because there was no cõment or like expositiõ then extant in our vulgar tongue vpon this part of Scripture.

These labours of mine, right honorable, such as they be, as I generally present to my godly coũtrimen, that being destitute of the knowledge of tongues and other like helpes, yet are desirous of the knowledge of Gods word, the foode of their soules: so especially I dedicate in duty to your Honour, whom togither with the right Honorable, the Lord Dudley, your husband and our verie good Lord, my selfe and other many of my brethren godly Preachers there-about, haue found to be not onely fauorers of learning, and furtherers of the learned: but also adorned by God with a singuler loue of vertue and study of godlines, & blessed with an earnest hũger & hartie seeking of heauenly wisedome and the kingdom of God. Wherfore, nothing doubting of your Honors good acceptãce, only desiring of god

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my countrimens furtherance, and their fruite in Christianity: I beseech his assune Maiestie, to send the same Spirit, which spake in Solomon, into the hearts of all those, which heare his sermon, that by the example of so wise a king, they knowing the vanities of the world, may by the working of Gods Spirit, imbrace the way of true felicity in this life, and inioy the fruition thereof in life euerlasting, through Christ Iesus.
From my study in Oxford. 8. of March, 1586.

Your Honours to command
in the Lord: T. P.

TO THE CHRISTIAN READER *TH. PIE* BACHELER OF DIVINITIE WISHETH *the increase of knowledge and all spirituall graces.*

Because here remained certain pages in white, I thought good (gentle Reader) the rather to perswade thee to read this booke, and for thy better ease & pleasure in reading, to drawe out of the authors annotations, which are left vntranslated, the summe and methode of this whole sermon. Wherein if thou find any light for thy direction, or feele any delight for thy recreation, in this so intricate a treatise esteemed, thou art to thank him for his great labor: if not, to think wel of his good indeuor, to please thee.

This sermō of Solomōs is altogither didascalicall or doctrinall, teaching vs, wherin the soueraigne good, perfect blisse, & chiefe felicitie of man consisteth. The principal parts are two: the one containeth a confutation of false and erronious opinions in this point, in the six first Chapters: the other Solomons position of the truth, shewing the last ende and scope

ſcope, whereunto all our dealinges and doings in this life ſhould tend, in the ſix laſt. To the former I refer the *exordium* or proheme of Solomon: to the latter, his epilogue or concluſion. The proheme in the eleuē firſt verſes, containeth the ground of his confutation in general, prouing that in the thinges of this world felicitie is not to be found: and may be brought to this ſyllogiſme.

No vaine and tranſitorie thing can make a man happie.

Al the things of this world & ſtudies of mē are vaine & tranſitory. *ergo*

Nothing of this world nor ſtudie of mā can make him happy.

The *minor* being ſet down in the ſecond verſ. is ſoūdly cōfirmd in nine next folowing.

Hauing laied this foundation, he cōmeth to confute the ſeuerall opinions of men: not reherſing al, which are innumerable: but reciting four of the chiefeſt, which are moſt probable. The firſt is theirs, which place felicity in humane wiſedome, and profound knowledge, beginning at verſe twelf to the end of Cap. 1. The ſecond is theirs, which place it in pleaſure: being confuted Cap. 2. verſes 3. firſt. Whereto alſo belongeth theirs, which think that pleaſure and knowledge coupled togi-

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ther, would make a man most happie: to the end of Cap. 3. verſ. 15. But yet herein by the way Cap. 2. verſ. 12. he digreſſeth into a compariſon of wiſedome and fooliſhnes, ſhewing how farre the one doth excell the other: leſt any man hereupon might condemne or contemne wiſedome. For although it bring not perfect felicitie: yet it yeeldeth many excellent commodities and benefites in this life. The third is theirs, which place it in honors, high dignities, and power in common weals, as princes, rulers, and mightie potentates: beginning Cap. 3. verſ. 16. to the end: and returning to the ſame Cap. 4. verſ 13. continueth it to the end of that Chapter. Betweene them, he amplifieth this confutatiõ, by ſhewing the corruptions, enormities, and calamities, wherewith the world is peſtred, and people vexed by theſe ambitious men: who neglecting the feare of God, and little regarding the equitie of lawes, open a window to all vice and wickednes. The enormities which folow ambition, are partly in the common wealth, partly in the church. The former he proſequuteth c. 4. verſes 12. firſt. being either externall or internall. Externall are cauſed either of ſuperiors, as tyranny and oppreſſion: or of equals and inferiors, as enuy and emulation.

tion. Internall are not cauſed of others: but come of our ſelues, for want of true vnderſtanding and heauenly diſcipline in this diſordered common-wealth: as in couetous and wretched miſers, which pinch their bellies: ſpare their goods: fare hardly & thinly: can abide no company: delight only in ſolitarines: liuing by loue and looking of their money. The latter hee declareth Cap. 5. verſes 7. firſt. which are vain opinions & ſuperſtitious worſhipings of God: wherefrom he dehorting vs, oppoſeth againſt thoſe ſuperſtitious, prepoſterous, & Iudaicall kinds of worſhip, moſt notable & godly preceptes of true religion & the right ſeruice of God: and ſo verſ. 8. by a conſolatory concluſion (ſince no better remedy in theſe euils & abuſes cã be had) he knitteth vp the third opinion.

The fourth is theirs, which put it in great ſubſtãce, much wealth, & abũdant riches: ca. 5. verſ. 8. to Cap. 6. verſ. 11. in which verſ. 11. he concludeth very artificially & effectually the firſt part of his ſermon: & verſ. 12. maketh a *paraſceue*, or preparation to the ſecond part, mouing his auditors to attention & diligence: in which verſe endeth the one halfe of the booke, containing 111 verſes: as the whole booke hath 222.

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The latter part is moſt profitable, excellēt, & cōfortable: wherin Solomon reueileth the truth which the wiſe of this world, could neuer finde: ſhewing the true felicity, ſoueraine good & bleſſednes of mā to conſiſt in the fear of God: as his father Dauid before had taught: *Bleſſed is the man which feareth the lord.* And, *bleſſed are all they, which feare the lord.* All other thinges, which in the firſt part he recited, or whatſoeuer elſe may be imagined, make they neuer ſo goodly a ſhewe, yet becauſe they are vaine, vnſtable, & tranſitory, they can neuer bring perfect felicitie. But the feare of God, doth both in this life cauſe αὐταρκείαν καὶ εὐθυμίαν, true contentednes & tranquillity of mind, & alſo in very death bring an aſſured hope of eternall bliſſe and felicitie in life euerlaſting: which are the moſt ſoueraine good that may happē vnto mā. This latter part may ſummarily be brought to this ſyllogiſm. Whatſoeuer maketh mans mind content, tranquil, & quiet both in life & death, the ſame is his ſoueraine good and felicitie.

The feare of God onely thus ſetleth the minde of man: *ergo* The feare of God onely, is mans ſoueraigne good & felicitie. This concluſion is ſet downe in the very concluſion of the booke, the laſt verſe ſaue one of the laſt Chapter.

Chapter. The *maior* is moſt apparent and vndoubtable. For then we count our ſelues happie, when our mindes being in a tranquil & ſetled eſtate, are tormented neither with griefe of euils preſent, nor with feare of euils to come: ne yet diſquieted, either with exceſſiue reioicing in proſperitie, or vncertaine hoping for better hereafter: but reſt in a moſt happie ioie & aſſured hope, proceeding from a good & giltles conſcience. The *minor* is confirmed by two ſinguler effectes of this feare of God. The one wiſedom: which enlighteneth our vnderſtanding, leadeth vs in the right choice of all things, ordereth our whole life, & maketh vs content with our eſtate merily inioying things preſent, not vexing for that which is abſent, nor caring at all for the fawnings or frownings of fortune. The other is iuſtice, which teaching our dutie towardes God and mã, maketh vs a quiet & ſetled conſcience, not onely fearing no puniſhment for offence: but alſo boldly appearing in gods preſence. And becauſe the effectes are better knowen than their cauſe, & what the feare of God is may beſt appeare by his fruites, he beginneth with theſe effects, & firſt intreateth of wiſedom, c. 7. verſes 12. firſt, ſhewing diuers points of it: as, to eſteeme a good name aboue all things:

to thinke continually of death: to fly those things, which allure to pleasure, & follow those which tend to sobriety: to preferre grauity before lightsomnes & iolitie: to take corrections & chastisments willingly: to auoid flatterers & parasites: to be not too much moued with slanders & euill speaches: to beware of prodigality & riotous spending: to refrain anger & wrath: to loue not money, but the vse of money: with such like. wherto lastly he addeth a short praise of wisedō, leauing the farther commendation of her effects to be handled from Cap. 9. vers. 13. vnto Cap. 10. vers. 4.

The treatise of the second effect is most ample, which Solomon furnisheth with many notable discourses, & intermedleth with most profitable common places. The summe may be reduced to this diuision: Iustice is either towardes God, which is called religious iustice: as ἐυσέβεια or godlines, teching vs to think well of God, & his gouerning of the world, & to yeeld him his due honor & worship: which he teacheth briefely Cap. 7. vers. 13. 14. 15. becauſe he shall haue occasion to touch it more largly Cap. 9. Or towards men, which is politicall & ethicall. This also is either correctiue or distributiue. The one instructeth vs, what way to take in correcting the offen-

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ces & amending the faultes of our ſelues, or o-thers, be they men, or women: namely to a-uoid both the extremities, & to keep that gol-den mean, ἐπιείκεια or moderate equitie, Cap. 7. verſ. 16. to the end. The other teacheth vs to giue *ſuum cuique*, euery one his due: & is diui-ded into two ſpeciall treatiſes. The firſt is touching the mutuall duties of princes and ſubiects: wherein the very iointes & ſinowes of politique iuſtice, & al humane ſociety con-ſiſt, Cap. 8. 9. & 10. A noble & princely diſ-courſe, worthy to be read daily of all aſwell princes & magiſtrates, as inferiors & ſubiects. But becauſe herein rulers for the moſt part come too ſhort of their duties, & ſubiects fo-lowing their example run too far into all li-centiouſnes: ſo that between them both there fall out often & manifold abuſes & enormi-ties, whereat the minds of the godly may be greatly offended: Solomon to meete with theſe offences, very prudently digreſſeth into a large diſcourſe of gods prouidence, & the vnſearchable diſpoſition of his iuſtice, from Cap. 8. verſ. 9 to Cap. 9. verſ. 13. Now becauſe in this digreſſion he affirmed, that the euent of all things were in gods hands, not in mans power or humane wiſedome: leaſt any ſhould thinke that he made one & the ſame account

of

of wisedome & fooliſhnes, he digreſſeth againe into the praiſe of wiſedom & her fruits, from Cap. 9. verſ. 13. to Cap. 10. verſ. 4. the ſecond treatiſe is of liberality, almesgiuing, & diſtributing our goods to the poore & needy: which is not the leaſt part of iuſtice: Cap. 11. verſes 6. firſt. The reſt of the booke containeth the epilogue or concluſion: wherein Solomon manifeſtly ſheweth his drift, & plainely ſetteth downe his mind concerning *felicitie*: namely, that it conſiſteth onely in the *feare of God*: to which feare of God he earneſtly exhorteth vs to accuſtome & apply our ſelues, euen from our youth: before that feeble and impotent *Old age*, & at the laſt *death* (which two moſt elegantly & artificially by ſimilitudes and parables he deſcribeth) come vppon vs ſuddenly, & our ſpirite returne to God, that gaue it.

SOLOMONS SERMON OF MANS CHIEFE felicity, called in Hebrew *koheleth*, *in Greeke and Latine* ECCLESIASTES.

CHAP. I.

EVERY creature liuing, especially man, indued with reason, hath this ingendred & ingraffed into him by nature: diligently to auoide that, which seemeth vnto him hurtfull and dammageable: and earnestly to seeke and pursue that, which he deemeth beneficiall and profitable: & whatsoeuer he indeuoreth in this life, to do it for the atchiuing of some good and felicitie. But, as the consent of all men herein is great, & the only care, studie, & indeuor of ech man is hereunto directed, that they may haue something to follow, as the greatest good: and something to fly, as the most grieuous euill: So the error of all men is therein no lesse great, and the estate of al mankind most lamētable.

The wordes of the Preacher, the Sonne of Dauid, king in Ierusalem.

not only in that, that hitherto there hath bin none, that could plainly define & thorowly set downe, what that chiefest good was: or would before me of purpose hādle that argument, but especially in this, that al mē for the most part (such is the blindnes & ignorance of our wit in this case) being deceiued with the shew of good, do altogither study & labor for those things, which whē they haue obtained, they find thēselues not only to be frustrated of their hope, but also to haue gotten great hurt: no otherwise, thā if a mā thinking he hath found an eele, with great adoe pursue an adder, who being at length takē, with her venimous sting infecteth the taker. And truly this want of knowledge in man and ignorance of the chiefest good & happynes, seemeth in my iudgement to bee the very and onely cause of all confusion in this life, & of al those enormities, troubles, broyles, & hurliburlies, wherabout we see not onely in other nations of the whole world, but also in this our Church & commonwealth of Israell, the heades, mindes, studies, counsels, cogitations, & practises of al men to be occupied: whence it followeth of necessity, that where the scope

and

& end is euil, there all things that tend & are referd to that end muſt needs be euill.

The diuiſiõ of the whole Sermon into two parts.

WHich thing both marking in others, & alſo oftentimes finding in my ſelf: (as one, that with ſingular heed and induſtry, viewed and throughly conſidered, not only thoſe thinges, which cõmonly ſeeme, & of the cõmon people are eſteemed good: but euen thoſe too, which my ſelfe for the wiſedom giuẽ me of God, ſometime iudged ſo to be:) I thought it a part of my duty firſt to pull vp and rid out of mens mindes, the falſe and peruerſe opinions, which they haue of their chiefeſt good & hapines: thẽ to ſhew & ſet down what that true, chiefeſt, & only felicity is, which of vs with all ſtudy & indeuor is to be ſought for. Which diſcourſe being ſuch as nothing can bee either more worthy & conuenient for man, or more excellent in it ſelfe, or more profitable to all degrees: (becauſe if theſe thinges be vnknowen, neither can our life bee well ordered & inſtituted, nor any thing in our life well done and accompliſhed: but being knowen and fully vnderſtood, they

bring a light, and shewe the way to all thinges, that are in mans life either to bee done or left vndone) it is right and good reason, that al wise and discreete persons, giue diligent heede to that, which I am to speak of so waighty matters: and what they shal heare therof, earnestly to keepe and often reuolue in minde.

By a generall confutation he sheweth, that this life is altogither vaine and full of misery, neither any part thereof happy.

2. Vanitie of vanityes, saith the Preacher, vanitie of vanities, al things are vanitie.

2 BVt before we take in hād this intreatie, somwhat is aforehand to be spoken, whereby we may prepare a way, and lay a path to confute their opinion, which place all their blisse and felicitie, in humane and earthly thinges.

Which things being but vnstable, transitorie, and subiect both to diuerse chances and often changes: what else (I pray you) are they to be iudged, than thinges most vaine, & euen vainer than vanitie it selfe: and therefore nothing worthy, to be desired or sought for of any discreet man: much lesse to be esteemed as the chiefest good and felicity?

3. What profit

3 And, that all these things are most vaine,

vain, it may easily be learned and proued, euen by man himselfe, the owner & ruler of all thinges created. Who consisting of two parts, to wit, the soule, and the body: whereof the one carieth the similitude & likenes of God, & the other commeth neer vnto the nature of brute beasts: whether of them soeuer you please duly to sift out and examine aright, you shal find it subiect to great vanity. For the very soule (which as it is the nobler & better part of mã, so it carieth a greater shew, & putteth vs in better hope of goodnes) if it be void of the feare of God, what fruit (I pray you) what benefit or what reward getteth it of all those labours, cares, cogitations, watchings, which it sustaineth: of so many troubles, sorowes, and vexations, wherewith it toyleth and tormenteth it selfe night & day? For be it, that it obtaine his desire and purpose (although the euẽt do not alwaies answere the intent) yet since the thinges which it desireth, be fraile & momẽtany: euen for this cause, that they are not perpetuall, they cannot be pleasant, nor worthy enough, to haue such labor & trouble bestowed in getting them.

hath a man of all the labour that he taketh vnder the Sunne

4 Now, if you cast your eyes vpon the

4. (One) gene-

ation passeth, (another) gene-ratiõ commeth: yet the earth remaineth for euer.

bodie, you will soone confesse it to bee more subiect vnto vanitie, if you looke but into the nature of the Elementes, wherof it is compact. For first, whereas it hath his beginning and offspring of the earth: at length being corrupted it returneth naturally into the same againe: and that, which to day was puft vp with pride, and seemed to touch the heauens with his top: to morow being turned into dust, is gone ouer and troden downe of the posteritie: and euen that too, anon after waxing old, giueth roume vnto the age & generation folowing: so that, as it were in a perpetual interchãgeable course and turn-about, that which is, dieth: and that which was not, ariseth: no otherwise than it is in leaues of trees: wherof the old falling down, the new spring vp: the tree in the mean while remaining the same: euen as the same earth in like maner all the time standeth fixed and vnmoued, as it were a stage or theatre, whereon the interlude of mans life is plaied. The which earth as it is the foundation and stedfast piller of all thinges that leane vppon it: and as it were the tender and cherishing mother of euery thing liuing: which

also

alſo being made great and with young, by the ſeedes falling from heauen into her lappe and wombe, doth procreate and poure forth all thinges moſt abundantly: ſo in like maner ſhe receaueth them truely and faithfully, turning backe into her againe, when the time of their continuance is expired. And although the earth (as being drie, ſolide and ſoun eſt) yeeldeth in the complexion of mans bodie, the firmer, ſounder, and more durable matter, whereof the bones, fleſh & other iointes and ſinewes are made: yet notwithſtanding what is this vnto that conſtant and continuall diuturnitie: ſince we ſee euen theſe things, in time corrupt, rot and turne into duſt?

5 Nowe, that naturall heat which being diffuſed and diſperſed throw all the partes and members, with his fierie force, and intern ll vertue, foſtereth and quickneth the bodie of man: it is cauſed and miniſtred of the Sunne, the very ſoule as it were of the world, which is not free it ſelfe from lightneſſe and vanitie, albeit it bee the perfecteſt bodie that is. Which thing may eaſilie bee proued, euen of that daylie

5 The Sunne alſo ariſeth, & the Sunne ſetteth: and haſteth vnto his place, where he may ariſe againe.

motiõ,& perpetuall & vneſſable turning about,which he vſeth. For the Sunne ariſeth,and the ſame ſetteth, making great haſt to returne to his former place, that on the next day hee may ariſe in the ſame part,& with the brightnes of his beames enlightẽ the earth. Which thing ſince we ſee doone daily without ceaſing and intermiſſion, what elſe doeth the Sunne in this his continuall ariſing and ſetting, thã prouoke & ſtir vs vp to cõſider,aſwel our own frailty & britle eſtate,as alſo the life, death,indurãce,& ruine of all things elſe? to wit, that as hee euery day returneth to the beginning of his race, as it were from the end of his race vnto the entrance,that there he may riſe again:euen ſo both mã, & al things els,that ſpringing of the earth are ſubiect & ordred by the influences of the ſtars,eſpecialy of the ſun,aſſone as the time & term of their cõtinuãce is expired, they returne vnto the place from whence they came:namely into the earth the mother and damme of all thinges liuing.

6. He goeth vnto the ſouth, and compaſſeth vnto the north. Wheeling(&)

6 And what ſay you of this that the other motiõ & courſe of the Sunne, which is by the oblique cirkle (called the Zodiacke) vnto the North & South (ſince it cauſeth the

the changes and mutatiō of times, in ſucceſſion whereof all bodies, and whatſoeuer is made of the elements, haue their alteration) it likewiſe ſignifieth and procureth vnto men life, & death, manſion, and deſtruction? what of the ayre, that miniſtreth to man the vital & liuely ſpirits, and tempereth agreeably that vehement heat of his, & with the continual paſſage & repaſſage of breath keepeth vs in life? can there be any thing imagined more vncōſtāt & mutable thā it is? for the wind whirling about compaſſeth all things, the aire or winde rolleth it ſelfe round about, and with his finenes & ſubtilty piercing, & filling euery place, entereth into the inward bowels of the earth, mingleth & getteth it ſelfe into waters, trees, liuing creatures: & being driuen about as it were in a perpetuall wheeling, vpward, downward, before, behind, on the left hand, on the right hand: with his turninges & windings, fetches & compaſſes, penetrateth al thinges.

whirling goeth the wind and about his circuites returneth the winde.

7 Laſtly let vs conſider, what ſteedfaſtneſſe, what conſtancy, what perpetuity there is in water: ſince that it in like maner commeth to the complexion and conſtitution of our bodie: and yeeldeth

7. Al the riuers go into the Sea, and the Sea it ſelfe is not yet full. To whatſo-

vs

euer place the riuers go, thither they returne, to goe againe.

vs the moister parts of the same, & with his moisture nourisheth our natural heat, mitigateth the fiery burning, moderateth the vehement flame, and mollifieth the harder parts. Surely it is no more durable, constant, or permanent, than the rest. For all the fluddes, riuers, and brooks run into the Sea: & yet the Sea neuer runneth ouer: but throw the pores and passages of the earth vnlading himselfe, and as it were blood passing throw the vaines, after his long course and mixture with the earth, being purged of his saltnesse and made fresh: at length it bursteth foorth in diuerse places, & breaketh out into fountaines & springs: from which againe flow riuers and brooks, which are caried anew into the selfe same Sea: So that all is nothing else indeed, than a new comming & going, turning & returning of the waters. Wherefore, if this be the vnstablenes and mutablenes of the Water, Aire, Sunne & Earth: what shall we thinke of mortall & wretched man, which is made and compact of these most vain & vnstable principles? If the causes, I say, that constitute & conserue, make & maintain him, be such: what (I pray you) shall man himselfe be, that

that is brought forth & procreated thereof? What ſhall thoſe thinges bee, that of them are made and maintained in man?

8 And of this woonderfull variety, and moſt certaine vncertaintie, and ſtable vnſtableneſſe of all thinges, it commeth to paſſe: that in ſearcing naturall cauſes, we can attaine to no ſound and certaine knowledge, that may any whit mitigate this our miſery: but in contemplation and conſideration of this perpetuall chaunge and alteration, wee ſo much wearie our ſelues in vaine, and are ſo farre tormented with vnprofitable cares and cogitations, that neither the eye with ſeeing, nor the eare with often hearing the ſame thinges, can be ſatiſfied.

8 *All thinges toile: a man cãnot vtter: The eie is not ſatiſfied with ſeeing, neither is the eare filled with hearing.*

9 For what is there, I pray you, vnder the Sunne, that is newe, hitherto vnhard of, and not ſeene before time? The ſubſtance of creatures is the ſame that it was: the ſame cauſes: the ſame effects: ſo that if one compare the age preſent, with the time paſt: he ſhall find, that the ſame plaie, the actors only altered, is ſtill plaied. For what is that, which was before

9 *That which hath bin, (is) the ſame that ſhalbe, & that which was done (is) the ſame that wilbe done: neither is there any new thing vnder the Sun.*

before vs? euē the ſame, which ſhalbe after vs. And what is that, which is done at this preſent, or hath bin done heretofore? euē the ſame, that hereafter ſhalbe done. In ſo much that I cannot but maruaile at the fooliſhnes or rather madnes of thoſe men, that are ſo wholly addicted and ſo earneſtly ſet vpō theſe terreſtrial things, which bring with them not only vanitie and vnconſtancie, but alſo vexation, anguiſh, and diſquietnes: that they cannot meditate on celeſtiall and ſpiritual matters: whereas theſe things, wherein they are buſied, are ſo fraile, tranſitorie, and ſo quickly gone, that ſtraightway (ſuch is their interchaungeablenes and alteration) other are to grow vp and ſucceed in their place and roum: as by daily vſe and experience we finde.

10 Is there any thing whereof it may be ſaid: ſee this: it is new? It hath bin long ſince in the ages which were before vs.

10 For, whereas ſome things happen in our life, which ſeeme vnto vs newe, & which we wonder at as ſtraunge and maruailous: it cōmeth of no other cauſe, than of the breuity and ſhortnes of mans life: which being but euen nowe begun, muſt needs be ignorant of the actes and affaires hapning in the former ages: ſauing ſo far forth, as it receiueth ſom ſmal part

part thereof, committed to writing by learned, diligent, and careful men for the posteritie. For otherwise, if God had grãted mãkind, that they should haue liued euer, surely that which nowe is shewed and wondred at, as newe, rare, and insolent, should then be taken and esteemed, as it is indeed, familiar, vsual, and ancient.

11 But now as I said by reason of the short space of mans life, and also of the weaknes of our capacitie and memorie, the former ages are vtterly forgotten and drowned in obliuion: neyther canne we remember what was either done or spoken before our time: as also vnto our posteritie it shalbe altogether vnknowen, what hapned among vs in this our age. For, neither are we more excellent than our ancient fathers: neither shal the ages to come, be happier than ours: but in this case the condition and estate of all is equall and alike. Wherefore these things being so, that aswel man himselfe as the sunne, and other elements, whereof he is made, be vnstable, ruinous & trãsitorie: vndoutedly most prepostorous & vaine is the studie & trauaile of men, which is imploid in cõtẽplating & obtaining hereof.

11. There is no remembrãce of things past: and also of things to come, which hereafter shalbe, there will be no remẽbrance among them that are to come.

The

The generall diuiſion of the whole Sermon repeated.

BVt becauſe this is ſufficiently ſpoken of the vanity of things, it conſequẽtly foloweth, (which I promiſed in the beginning) firſt to ſhew & ſet out the diuerſe opinions of men concerning this chiefeſt good & beatitude: ſecondly to declare & ſet down, what me ſelfe thinke thereof: & laſtly towardes the ende by certaine preceptes to preſcribe by what manner and meanes it may be obtained.

A generall enumeration or recitall of the foure principall opinions, which are confuted in the firſt part of the Sermon.

THerefore, to come vnto the firſt part of my Sermon, their opinion is to be refuted, which think the chiefeſt good & felicitie of mã to be only in this life: amõg whõ there be & alwaies haue bin, diuerſe & many opinions: which although they ſeeme infinite almoſt & innumerable, becauſe that euerie man, after his own mind and diſpoſition, faineth & eſteemeth his chiefe good & happineſſe: yet they may aptly be reduced & brought to four principall

cipall pointes and opinions. For some iudge felicitie to consist in knowledge, profounde science, and curious searching out of humane thinges: other, in pleasure onely, or in the mixing & coupling of these two togither: other, in honours, dignities, rule, and great authoritie: other lastly, in wealth, riches, and aboundance. Among the which some indeede seeme more probable and plausible than other: but yet not one hath in it any trueth and veritie, or is voide of open and manifest vanitie.

12 For profounde learning and knowledge, which of all these should seeme to men of wisedom and discretion, the chiefest and most excellent, both because it furnisheth and adorneth the most diuine part of man, the minde: and also because the full conceiuing and perfect knowledge of the trueth, is most consonant and agreeable to nature: yet notwithstanding let vs a little enter into consideration thereof, and see what it is, and what force & vertue it is of. Neither in this case will I bring foorth any thing, but it shall be of great waight and deserue good credit: both because that I haue

12 *I the Preacher was king ouer Israell in Ierusalem.*

haue made proofe and triall of them all in my selfe, and also because I haue caried that countenance, borne that office, and both haue a long time, and doe at this present beare rule of that common wealth, which if there had been any certaintie & soundnes in things, might seem sufficiently to haue furnished me therewith. For I haue been not one of the common sort, that for pouerty could not quietly giue my selfe to studie and contemplacion, or for want of hability could not confer with and aske the aduise of learned doctors: but (which of al estates of men is most royall and imperiall) was indued with Kingly maiestie, placed in Princely throne, appointed ruler ouer that people which almightie God of all the kindreds of the world chose to be his owne peculier nation, kept and consecrated to his own seruice: & lastly bare rule in that citie, which as it is the most glorious & renouned citie of the East, so is it the nurce & most famous schoole of true wisdome, the vniuersitie of celestiall philosophie, wherein the college and companie of Prophetes are wont often-times to discourse of most high & hidden secretes.

13 Wherefore

13 Wherefore hauing theſe helps, & being furniſhed with theſe meanes, I thought it my dutie, with as much diligence and endeuour as I could, to ſeeke & ſearch out al things that happened vnder the ſunne: thinking I ſhould obtaine perfect bliſſe and felicitie, if I could once find out the cauſes, beginnings, and proceedings of euery thing, & know the intents, indeuours, and doings of each man. But alas, I found at length, that this my ſtudie, and paines taking was a meere torment of mind, a moſt drudging & painful toile: whereunto men ſeemed to be thruſt of God: there to exerciſe and turmoile themſelues, for their contempt and neglect of true and heauenly wiſedome: and to abide the puniſhment of their prepoſterous and ouerthwart curioſitie.

13. And applied my mind to ſearch & ſeeke out with wiſedome, euery thing, which is doone vnder the heauens. This euill occupation gaue God to the ſonnes of men, to occupy themſelues therein.

14 For after that, by meanes & helpe of the ſinguler wit & wiſdom giuē me by God, I had gotten ſo much knowlege & vnderſtanding of al things, as the mind of man can poſſibly conceiue and comprehend: yet I was ſo far from being the better or happier thereby, which I hoped for: that beſide mere anguiſh, affliction, and

14. I ſawe all the doings, that are doone vnder the ſunne: and lo, they are all vanitie and vexation of mind.

Ea:

torment of mind I got nothing of al that: vnleſſe perhaps it were this, that I am the abler now faithfully to admoniſh & forewarn others by my example to take heed, leaſt they come & caſt themſelues headlong into the like miſerie. For in trueth they are all vaine and of no valew: neither bring they one whitte of profite, either to the quietnes & tranquillity of mind, or to that happy & ſound felicity: yea contrarily, as I ſaid before, trouble & torment the whole man.

15 The crooked cannot be straightned, and the defect cannot be nombred.

15 Either for that he cannot attain to the ful & abſolute knowlege of things, becauſe they are lapped & inwrapped in ſo manifold knots & marueilous difficulties, & beſide the things themſelues be ſo infinite in nũber: or for that there happen ſo many peruerſe, crooked, and ouerthwart chãces in the life & doings of men, which by no reaſon can be ordered or amended.

16 I communed with my owne hart, ſaying: Lo, I am magnified, and haue obtayned wiſedome aboue all that

16 Which things although I knew to be ſo, yet I thought not good therefore to leaue off that my deſire and ſtudy of ſearching hidden myſteries. For I thought in my mind that I ſhould win among men great fame & worthy report, for my wiſedome,

dome, and therefore I got more knowledge and vnderſtanding, than any that before me had liued at Hieruſalem: in ſo-much that there was no kind of cunning, nor any ſort of ſcience, worthy to be deſired of a diſcreete man, but I had not only medled with it, and was ſeene in it: but alſo had full vnderſtanding and perfect practiſe thereof.

were before me in Ieruſalem: my mind hath ſeen much wiſdome & vnderſtanding.

17 For in this ſearch of true felicitie, I held on and aduentured further. And becauſe I had not yet attained it by that kinde of wiſedome, wherein I excelled: I ment to trie, whether by ſearching of fooliſhneſſe I might the readier and eaſier obtaine it. For the nature of a contrarie what it is, is more euidently ſhewed by his contraries. Wherefore keeping & retaining this deſire of wiſedome, I turned my minde vnto follie, and entred in the very ſecrets of fooliſhneſſe, and debaſed my ſelfe, to the conſideration euen of the moſt fooliſh doings and affaires of men: Leaſt any part ſhould bee hidden from me of all thoſe things, that vnder the ſunne are doone of madde and miſerable

17 *And I gaue my mind to vnderſtand wiſedome and knowledge, madneſſe & fooliſhneſſe: I vnderſtood that this alſo was vexation of mind.*

men: if perhaps ſomewhere or other I might find that chief felicity which I longed for. But lo, as elſwhere, ſo here, for chiefe chalke. For I found ſo much pain, griefe, trouble, and vexation, in this mixed worke and ſeeking of wiſdome & fooliſhneſſe together: that I wiſhed me thence, as ſoone as I could.

For in much ſedome (there much indigeion: & whoeuer increaſeth ſcience, increaſeth ſorow.

18 For there is no man, that can conceiue and comprehend in minde, ſo great confuſion and vnſpeakeable diſorder of al things: and not be vehemently greeued and pained withall. What wiſe man would not bee mooued, and take great diſdaine, to ſee iuſtice, equitie, honeſtie, faithfulneſſe, ſinceritie, conſtancie, and other like vertues neglected, troden vnder foote, and nothing eſteemed: and in their ſteede, vniuſtice, impietie, diſhoneſtie, falſhood & treachery, raigne, floriſh, and poſſeſſe the whole world? to ſee, I ſay, thoſe things in the iudgements of mē, liked and allowed; which indeed are not only vaine and of no worth, but alſo pernicious and hurtfull: and thoſe things againe deſpiſed, lothed, & deteſted, which as moſt ſteedfaſt, healthfull, & profitable ought

ought intierely to be imbraced? So that none in ſuch a multitude of doting and woodmad men, can alone be wiſe, nor ſeeing better himſelfe, can willingly and with a quiet minde applie or conforme himſelfe to the dotings of the common ſort. Wherefore to knit vp this point in a worde: in much wiſdome, there is much woe: & who ſo getteth knowledge and learning, getteth new dolour and torment.

CHAP. 2.

He confuteth the ſecond part of the generall enumeration, namely their opinions, that ſet their falicitie in pleaſure & voluptuouſnes.

1 HItherto I haue well and truely reported, how much good and felicity I found in that ſtudious ſeeking of humane wiſdome: the which notwithſtanding (as I ſaid before) among all the doings and dealings of men, is beſt & beareth the bell. Now order requireth,

1. *I ſaid in my heart: Goe to hardly, I wil mix wine merily: therefore take thy pleaſure: but loe euen this (was) vanitie.*

to ſpeak and intreat of pleaſure: wherein my ſelfe ſomtime thought the tranquillity of mind, and that chiefeſt good, which we looked and longed for, to conſiſt: to the intent, that other by my example may learne, how litle ſure and ſtedfaſt hope is to be put in this intiſing allurement. Hauing therefore in that long and laborious ſtudie of wiſedome, loſt my labour and beene deceiued of my hope: and ſeeing many the meane ſeaſon, that gaue them-ſelues to pleaſure and voluptuouſneſſe, alway looke mery and iocond: I purpoſed with my ſelfe to leaue thoſe dumpiſhe and drierie cares and countenances that came by knowledge and wiſedome, and to giue my ſelfe wholly to pleaſure and delight; if perchaunce therein I might find ſome way to liue in bliſſe and felicitie. Wherefore I ſaid vnto my ſoul: why ſhouldeſt thou thus vexe thy ſelfe any longer? caſt away care, leaue off thought-taking: which bring vntimely gray haires and old age aſwell to body, as mind: take a chearefull countenance, abandon thy ſelfe to pleaſure, be mery in thy mind,

take

take the fruition of these goods which thou hast. And assoone, as I beganne to taste of these intisements, and had addicted my selfe to these flattering Ladies, albeit in the beginning they melted into my minde like pleasaunt hony, and for a while delited my senses with their sweete fruition: yet at length, after I had looked into them some-what narowly, & beene acquainted with them more throughly, I perceiued that they had more gall than hony, more pain than pleasure, and (to say the best of them) I proued by my own experience, that they were nothing but meere vanitie.

2 Wherfore seeing my selfe so childishly cousened & beguiled by pleasure, I was weary of my purpose, & began to expostulate & reason with laughter, & to cõplain of her, as of a thing indued with life, that of purpose had deceiued me. What aileth thee to mad? Why beguilest thou in this order mortal men? What charme hast thou, thus to delight and bewitch men? In like maner being angrie and wrothe with mirth, because she made the sonnes of ADAM so madde, that

2 To laughter I said, thou art madde: and to mirth, why doest thou?

they forsook god himself, their creator, & abandoned themselues wholly to mirth & pleasure, followed hir, sought for hir, & altogither addicted themselues to her: why doest thou so, said I to her, what (a mischiefe) baite is this of thine, what a forcible inchantment, that infecting and corrupting the sound iudgement of men, maketh them all thy own, haleth them vnto thee, & bringeth them into thy bondage? But what needeth many words? By this I began so to rate & raile against pleasure, and to take such displeasure at her, that the most pleasant and sweetest thing in her, was most pestilent and bitter to me.

The second part of the second member of the generall diuision: touching the mixture and coupling together of wisdome and voluptuousnesse.

3 AND thus hãging in great perplexity, I knew not in the world what to do. For pleasure, which, laying aside wisedom, I had followed, was now loathsome and vile vnto me: Neither had I any minde

.I searched in my heart, to draw in wine my flesh (yet holding my hart in wisedome) & to imbrace foo-

minde to returne backe to the ſtudie of wiſedome, wherein before I had found more tediouſneſſe, than ſteedfaſtneſſe, & greater miſery than felicitie. Wherefore ſtanding a great while in a doubtfull perplexitie, at length I began thus to thinke with my ſelfe: what if I taking a middle way, & keeping ſome mean, ioyned wiſedome and voluptuouſnes together: that they which ſingly and by themſelues are vnperfect, being coupled together might make an happines moſt abſolute? This aduiſe pleaſed me. Whereupon I intended to cheriſh my ſelfe, to pāper my belly with wine and delicates, and in al ſecurity to abandon my ſelfe to dainties & delicious diet: but ſo that I gaue not folly too much of the rayne, nor ſuffered her too far abroade to ſtray, but as it were with bitte and bridle to keepe her within her liſtes, my mind the meane ſeaſon being occupied in wiſedom. Whereto ſhould I vſe many words? I was minded to proue whether I could at one time be wiſe, and vnwiſe: diſcreete and fooliſh: religious, and riotous: ſo long, whileſt I might ſee whether in this kind of life lay hidden that blisfull

liſhnes: whileſt that I might ſee whether this bee good for the ſonnes of men, which they might do vnder the heauens, the number of daies of their life.

blisfull happines: which miserable men with so great trauaile, all their life while sought and pursued.

4 I magnified my workes, I built me houses, I planted me vineyards:

4 Wherefore I omitted & neglected nothing, that might with honest pleasure delite a prudēt mind: & that I did so cunningly,& with such care,that neither seeing,nor tasting,nor smelling, nor touchīg (with which4 al kind of treasure is gathered) had any thing wāting to perfit delit. For first(which maketh much not only for royalty & excellēcy of honor, but also for sight & delite of the eis)I built me most sūtuous & magnificēt houses,& most ample & stately pallaces, which I fraughted and furnished with most gorgeous stuf, & plēteous store of all costly ornamēts. After that,I set & plāted vines, that beside their amenity & goodlinesse to behold, might yearly bring forth noble & pleasāt wines: which might serue me both to satisfie and delight my tast, & also to passe the time & recreat my minde among my friends.

5 I made me gardens & paradises:and set in them trees of all kind of fruit.

5 Vnto them I added most pleasant gardens, situated in wonderfull pure and holesome aire,beset with incredible variety of flowers,garnished with cunning &

comely knottes, disposed in marueilous order & concinnity. Besides thē I graffed many goodly orchards, furnished with most select and fruitfull trees: and enuironed most delectable paradices or gardens of delite that might yeeld me both pleasant shadowes to keepe away the sun, & tamed wild-beasts for pleasure & passtime.

6 And that nothing might be lacking, that could beautify or better any of these, I conuaied into thē riuers alwaies rūning with clear waters: whereby my gardens, orchards, groues, & paradises might conueniently be watred. To be short, I prouided me parkes to hold in wild beasts, and ponds to keep aliue fishes: wherein were all sorts, aswell of the one, as of the other, that might serue either for diet or delight.

6 I made me cesternes of water, to water one of the the groue bearing trees.

7 Now, because al these could neither be made nor mantained, without the help of many hands: I bought diuers cōpanies of seruants & handmaids, of whō I had born many bondslaues at home. who that they might bee maintained with vittaill and apparel, I prouided greate store of heardes & flockes of cattle both smal and great: whereof for the keeping of so

7 I got seruants and maides, & had bondchildrē borne at home: beside, I had great possession of Oxē & sheep aboue all that were before me in Ierusalem.

so great an house, were killed dayly tenne oxen fatted, and twenty from the heard, weathers an hundred: besides deare, goat, buglas, and wild beasts. To say nothing of thirtie Cores of floure, & threescore of meale, that daily were spent in my court. And yet for all this, was neither the store of my corne decreased, nor the number of my cattle diminished: because euery day there came vp new, and grew vp afresh: in so much that I had more goods and substance, than any that before me had raygned in Hierusalem.

8. I heapt me also together siluer and gold; & the treasures of kinges and prouinces: I prouided me singing men, & singing women, and the delites of the sonnes of men, Musicke of all sorts.

8 Moreouer I had a thousand and foure hundred charets, and twelue thousand horsemē, beside craftsmen, laborers, masons, carpenters, to ouersee & reędifie my bulidings. For maintenance whereof much gold and siluer being needefull, I got me great masses of mony and heapes of treasure out of the kingdomes & prouinces subiect to my Empire. Neither was that hard for me to do, since (as you knowe) the prēcincts of my kingdome, and bonds of my dominion, were farre & wide extended. For as many nations, as lie frō the riuer of the land Palestina vnto

to the bondes & borders of Aegypt, were al ſubiect & tributarie to mee. Out of al which countries I made choice of notable ſingers, muſicians, harpers, lute plaiers & women ſingers, which with the ſweete concent of voices, & melodious conſort of inſtruments might driue away cares & dumpiſhnes, delite my eares with pleaſãt harmony, recreate my wits amid my bankets, & aſwel at euening lull me aſleepe, when I went to bed, as in the morning awake me from ſleep, when I ment to riſe. And leaſt my pleaſure ſhould not ſeeme perfect in all reſpects, if I were voide of that delectation, which being taken in touching with her pleaſant tickling deliteth the body, look what exceeding beutifull woman there was in any country, or what rare & excellent virgin takẽ by war, I either by lawfull matrimonie made her my wife, or by lawe of luſt my concubine. In ſomuch that my lawful wiues, which were Queenes & Princeſſes, were no leſſe than ſeuen hundred: & my lemmanes and concubines (a ſhamefull thing to ſpeak) to the number of three hundred. For I thought that in them the chiefeſt

delite

delite and desire of men consisted.

9 Neither would I so largely report these things vnto you (they being such, that a man ought rather to blush at them, than boast of thē) but seeing I haue once determined to warne you and make you wiser by my example: I thought best to open vnto you al my delights, and make you priuie of my most secret pleasures: to the end you might thinke that I had nothing wanting to perfect blisse and beatitude, if in pleasure it might haue beene had. For in all these things I surpassed & went farre beyond all the Kings, that before me had ruled in Ierusalem: & (which is a wonder to be spoken) two most diuers & disagreeable things in the world, wisedome & pleasure, I ioyned & coupled together, as well as I could: that if it chanced the one to moue my mind from her place, the other might hold it in, & keepe it within her bonds.

9 Thus I waxed great and increased aboue euery one that was before me in Hierusalem, yet my wisedom stood to me.

10 Wherefore I wholly abandoned my selfe to al kind of most exquisite pleasure, whereby either the externall senses, or internall powers might bee delighted as none could more. To bee short, I left nothing

10 And all that my eies asked I kept not from them: I withheld not my hart from any merinesse: for

nothing vntried or vntouched: that of all my labours (which in atchiuing all these, was vnmeasurable) I might procure mirth and ioy of hart: this was the only gaine & guerdon that I got of all my traueile and studie, with so great & manifold troubles and toilings.

my hart was mery in all my labour: and this was my part of all my labour.

11 But after that with the eies of my minde I beganne to behold those stately buildings, pleasant gardens, goodly orchards, admirable paradises: with the rest which for the contentation of my minde, I had caused built vp & erected: & in like case had with due reasō waied & viewed with what diligence, indeuour, trouble, & labour I had accomplished them: then I found and felt in them not that felicitie, which I hoped for, but meere vanitie: not tranquillitie of minde, which so earnestly I desired, but vexation of spirit, trouble of bodie, torment of minde, and that there was nothing excellent, or exceeding good in all the worlde. For albeit they were in shew goodly and in sight eiely: yet since they were gotten with labour intollerable, and with no lesse trouble and anguish kept and maintained:

11 *Then I loked on all my works, that my hands had wrought, & on my labor, which I labored to do: & lo all was vanitie & vexation of mind: neither is there any bettering vnder the sunne.*

tayned: and beside were transitorie and quickly gone: I straight iudged that litle fruite, to witte pleasure, and that not pure nor perfect neither, to be nothing æquall or answerable to those troublesom paines and trauailes, wherwith it is gotte: much lesse to be that chiefe good & blisful happynesse, which in them I looked for.

Solomon aswell by common reason, as by his owne experience very prudently sheweth, what good & commoditie may be gathered in this comparison of wisedome and folly, euen of these things, that are vnable to bring fœlicitie.

12. *Wherefore I turned me to behold wisdome and madnes and folly (for what is that man that will come after the King, (in that) which (men) heretofore haue done?)*

12 WHat then? may some man say: since beatitude & blessednes is neither in pleasure, that is, in folly: neither in wisedome & knowledge: neither in these two coupled & cõmixed in one, (as you tell vs) is there no difference, no choise, betweene wisdome and madnes? Truely, for my part, (as I haue often said, and may easily appeare in all this my discourse) I gaue my selfe wholly to the attainment

tainment of wisdome, and likewise bestowed great studie, to knowe what folly & madnes could do: & that with so great care and industrie, that no man mortal, could in this point excell me: (for who is there, be he neuer so rich & wealthy, that in such doings & dealinges can compare with me, being a most mightie and puissaunt king, adorned with rare and singuler giftes of God, (I will not say) goe beyõd me, but within any reasonable space folowe after?)

13 And hauing made a very curious and exact comparison betweene wisedome and madnes, I found that wisdome as far excelled folly, as light doth darkenes. For like as the sunne with his beames and brightnes, doth collustrate and enlighten the whole compasse of the worlde, quickneth and maketh liuely these inferiour creatures, and bringeth vnto them an admirable beutie and comlines: euen so wisedom doth illuminate men (who indeede are μικροκόσμοι, lesser worldes) in their diuinest part, the minde: and addeth vnto them incredible dignity, worship, and ornament. But contrarily, as darkenesse and obscuritie filling all

13 And I saw that there was an excellencie in wisedom aboue foolishnes, as the excellencie of light aboue darkenes.

places, cauſe dreadfull horror, and bring all thinges out of faſhion: euen ſo folly & madnes holding the minde with their palpable darkenes make it drouſie, ſlothfull, and out of order.

14 Now conſider (I pray you) diligently, what difference there is betweene a man of vnderſtanding & a foole, & howe much the one in all reſpects excelleth the other: and then you will eaſily iudge, that a wiſe man hath his eyes in his head, as it were in an high towre, not onely thoſe of the body, but a great deale more thoſe of the moſt excellent mind: wherwith as by certain watchmen he looking as well behinde as before, ſeeth what to followe, what to fly, conſidereth what to ſpeake, when to keepe ſilence, what to do: & to bee ſhort, foreſeeing the whole courſe of his life, ordereth and gouerneth it alwaies aright. Whereas contrarily a foole, although he haue the eyes of his body, yet being blinded with his fooliſhnes, & daſled with the miſtie darkeneſſe of his pleaſures, knoweth not whither to goe, what to ſeeke, what to ſhun, what to ſay, what to do, what to think: but oftentimes being deſtitute of the light of wiſedome ſtumbleth

14 The wiſemã his eyes are in his head, but the foole walketh in darkeneſſe: yet I alſo knew, that one euent hapned to them all.

ſtumbleth, and ſtrayeth: running headlong, whither ſoeuer the heat and rage of his minde carieth him. So that hence may euidently appeare, how much I preferre wiſedom before follie: which although I ſet it out with gallant titles and commẽdations, yet I would haue no mã to think that therin chiefe felicity is to be placed. Fos if wiſedome cannot bring thus much to paſſe, that by her wee may eſcape humane caſualties, obtaine a permanent immortalitie, and leaue our goods got with our owne labour, to ſuch heyres as we would: what cauſe is there, why we ſhoulde with ſo earneſt ſtudie indeuour for it, as the chiefeſt felicitie? But that wiſedome is able to bring nothing of all theſe vnto men, daiely experience doeth ſufficiently declare. And firſt wee ſee that the wiſeſt and moſt prudent men are in the ſame plight, and ſubiect to the ſame caſualties and calamities, as the ignorant and fooliſh bee. For although the wiſe-man, by bearing misfortunes and ill chaunces ſtoutly and valiantly, doe make them lighter & leſſe vnto him: yet by no might or force of wiſedome is he able to auoide or eſcape

banishment,pouertie,bondage,captiuity, losse oflimnes,losse of sight,losse of friēds, losse of children, seruitude, sickenesse, or any like casualitie, that is not in mans power.

15 And this it is, that so wonderfully troubled & tormented my minde, & taking this most grieuously & vnpatiently, I murmured with my selfe, saying thus in my minde:if the same fortune shall befall the ignorant,& fooliſh,as shall happen to me being wise:if the same chaunce hang ouer both our heades:if we be both in the same perill & pickle: if either of vs be in one plight,in one case,in one estate:if this my wisdome be not able to place me in some higher & surer degree,where I may be safe frō all dammage,& out of all danger: to what end am I wiser than other men?for what purpose,or profite, haue I abid and indured so many things? Wherto haue I so beatē my brains,& taken such paines for nought? Therefore casting the commodities and discommodities of wisedome, I concluded that euen it too was to be accompted a most vaine thing.

15 Wherefore I said in my mind: as the chaunce of the foole,so for my part,it shall chaunce vnto me. Why was I wise at that time more? and I said in my heart, that all this was vanity.

16 Nowe touching the other thing, wherunto mē with their worldly wisedō doe

16 For there shal be remem-

doso greedily aspire, to wit, the immortality of name and glorious renoune: I saw that neither it chãced & happened more to the wise, than to the foolish. For either of them being taken hence, and gone out of the world: the remembrãce of the one as of the other among the posteritie came alike into obliuion & forgetfulnes. For death is the last line, & vtmost linke of all thinges: & the continuall & vnseparable companion of death, is obliuion. For although perchaunce men speak & talke of the wise somewhile, and for certaine ages after their death: yet many thousand yeares, are but a moment in respect of that perpetual eternity, wherunto the remembrance of no man euer reached: yea, there hath bin no talk of any so permanẽt & durable, that by the death & departure of men hath not bin drowned, & among the posterity altogither extinguished.

brance neither of foole, nor wiseman for euer. For that which now is, in the daies to come shall all be forgotten: and how dieth the wise mã as the foole?

17 Wherefore I am so farre from thinking this life of ours worthy to be desired or wished for: that I began long since, to loath, hate & abhor all those things that happen vnder the Sunne, or are done euen of the wisest men: as being not only vain, fraile & transitorie, but also bringing with

17 Therefore I hated life: for euil seemed vnto me the worke which was done vnder the Sun: because all is vanity & vexation of spirite.

them vncredible paines and vexations.

18 And I hated al my labor, which I laboured vnder the Sunne: because I shall leaue it to the man, which shall bee after me.

18 Now let vs come to the third part, wherin we denied, that wisedom & mans wit were able to bring to passe, that we might leaue our goods & riches, to such as we would: as to our own childrē: or other honest, sober, & thriftie heires, which would wisely & warilie spend & bestow thē. Wherin first, who wold not think that a miserable thing, that those goods which a man with his great labor & trauail hath got togither, must of necessitie be left behind, & giuen to his successors: who as the drone doth the bees honie, shal consume & deuoure them? what other men think I know not: but truly for my own part, as oft as the remēbrance hereof cōmeth to my mind, it irketh & repēteth me of al my trauelles. And, if a man may speak it, what man is there, euen of the wisest, that by thinking herof is not made in pains taking more slothfull, sluggish, sad, & vnwilling?

19 And who knoweth, whether he shall be a wiseman or a foole? yet he

19 But this, although it be vnreasonable & vnequal, yet somwhat it might be born & tolerated, if the wise mā whē he dieth, might leaue his welth, to a wise & discret heire. But now since he knoweth not, who shal inioy his inheritance, and succeede in his

his liuings, a wise mã, or a foole: a thrifty mã, or a spẽdal, a sober fellow, or a riotous bancrout: an honest person, or dishonest: his frieñd, or his foe: yea since dayly experience teacheth vs, that cõmõly that which is got togither by sparing & painful mẽ, in long time, with great sorow & sweat, is bytheir heires & successors, soone & in short space, by reuel & riot wasted & consumed: who would not cõdemn this wisedom, of singuler vanity, that can finde no remedy, for such intollerable abuses, nor redresse for such miserable enormities?

shall haue ru ouer all my labour, which I haue laboure and which I haue wisely c passed vnder the Sunne. Al this is vanity.

20 And wold to God, it were but vanity only, & did not withal disquiet, trouble, & torment the minde of the wise. Which thing in truth I haue oftẽ felt in my self: so that I haue run almost into vtter desperatiõ, when I caled to mind, that al these riches, substãce, buildings, treasures, which with so great labor, trauel, & pains, I had gathered & laid vp, I should perchaunce leaue to a most dissolute & desperate person. As for my sonne Roboam, although my minde giue me something of him I know not what, yet I wil not surmise or forspeake any misse of him: nor cause his yong yeares suspected of il gouernment.

20 *Wherefor I went about t make my hear dispaire of all the labor, whic I laboured an which I wisely compassed vn der the Sun*

21 *There is a man, whose labour is done in wisedom, and in knowledge, and in equitie: and yet to a man, that hath not laboured herein, shall he giue his part Also this is vanitie & a great euil.*

21 Yet of other there be many (as I said before) who haue take̅ great pains in getting riches, and that without any mans hurt or dammage, truely, wisely, vprightly, & iustly: & yet when they die, are constrained to leaue their wealth & substance to another, that is not onely vnwise, ignorant, & vniust: but also (which of all is most vnworthy) vngrateful: who hauing bestowed not one whit of paines in getting them, most riotously spendeth, spoyleth, and consumeth all. Which if any mā will deny to be a notorious vanitie and most noysome torment of spirite, he denieth the Sunne to shine at midday: & euen by this sheweth, how farre he is from the knowledge of true wisedome.

22 *For what hath that man of all his labor, & vexation of his heart, wherwith he laboureth vnder the Sunne?*

22 Now some man may say vnto me: what benefit then or commodity may one gather of all that trauaile & labour, which hee abideth and sustaineth vnder the Sunne? For all our diligence and indeuor cannot be so vaine & of no effect, but that it may do some good, and bring some help to the honest painfull man, to liue the better: or whether do you in general reiect & condemn al labor in this life?

23 *For all his*

23 Truely I would not haue any man

to

to thinke that I disallowe or tauntingly scorne the indeuours of men, or wish all their trauels cut off & abandoned. For all these our labours & occupations are not vngrateful & vnacceptable to god (if they be done in measure and with his feare) & their vse and exercise may be lawfull, and delectable to vs: but this I condemne & reproue, that with our immoderat labors, vnreasonable cares, and vnmeasurable thought-takings, we make our own life bitter, lothsome and vnpleasant to our selues: in that we thinke it not enough to wearie out our bodies with sweat & labor by day, vnles by night too, whē all things are stil, & at rest, our pensiue & sorowfull hart, with vnseasonable watchings, griefs, cares, & cogitations, bee miserablie toyled & torne in peeces. And what may be saide or imagined more vaine than this?

dayes are sorowes, and his busines indignation: euen in the night his heart resteth not. Also this is vanity.

24 Wherfore whosoeuer desireth to reape due fruit, and receiue iust reward of all his labors: let him first studie & indeuour to pull vp & expell out of his minde anguishes, too much care, & preposterous heauines. After that, to vse & inioy the goods & wealth gotten by moderate labour, with a iocond & mery hart: to eate,

24 There is no good in man, but that he eat, drinke & make his soule inioy the pleasure of his labour, also this I sawe that it was of the hand of God.

to

to drink, to impart with his friends: & neither by careful forecast of things to come, nor by pensiue thinking of his heire that shalbe, to pinche too neere, nor spare too much: but that iuice & strength which by worke & labour he pulleth frō his bodie, by inward ioie of mind & merines of hart to make good & supplie. And so neither shal his labors be vnfruitful, nor his pains vnpleasant. Which one thing, although in it be not all that should be, yet in this life it is such & so great, that no delite, no wealth, no humane counsel, aduise, meās, or wisdom, can cōpasse or performe it: but it is only in almightie God, the giuer of al goodnes: & without dout a singuler benefit & blessing of his: that men liue with quiet, tranquile, mery, & gladsome hearts amid the miseries & calamities of this life: and at length hauing runne their race, and ended their course, leaue this light, liuinges, and possessions willingly, and without grudging.

25 Neither do I speake these as things which I am ignorant in & knowe not: but which my self, (as I haue often said) by my own experience & triall haue found most true. Who is there, that hath giuen himself

25 For who could eat, and who could hast ouer beyond me?

to

to eating, drinking, and banqueting, more thã I? or that in this ſtudy of delite & dainties, with all his haſt, could ouer take me? Aſſuredly, if mãs wiſdom & knowledge, or external voluptuouſnes & pleaſures, could haue procured quietnes of mind & hapines, I ſhould haue had it, that herin ſurpaſſed & wẽt far beyond al men mortal. But ſince in al thẽ I foũd nothing, ſaue meere vanity & vexatiõ of mind: I think & am perſwaded, that God only, as I ſaid, is the autor & giuer of this felicity, which we ſeeke: & that of him alone it is to be ſought & ſued for.

26 Who vſeth to giue them, that with a pure, ſincere, holy, and vpright heart walke before him, true wiſdome, ſound and ſure knowledge, and alſo internall ioie, & that tranquillitie of mind: wherby as with delectable ſauces, they may lenify & mitigate, the ſharpe miſeries, & ſowre trauels of this preſent life. But the wicked, peruers, vngodly & al ſiners he giueth vp to moſt cruel tortors & pitiles tormẽtors, namely to vnſatiable greedines & couetous deſire of ſcraping, raking, heaping & hording togither of riches & great treſurs which god afterward beſtoweth & diſtributeth to them, which being indued with the

26 But to the man, which is good before him, he giueth wiſedome, & knoweledge, and gladnes: and to the ſinner he giueth pain, to increaſe and geather vp to giue to him that is good before God. This alſo is vanitie and vexation of ſpirite.

the feare of God, the first beginning of true wisdome, put their trust wholly in God, depend only of him, in his good fauor place their greatest felicitie, & to conclude, liue godly, iustly, & vprightly al the daies of their life. All other waies, credit me, that men inuent & excogitate to thē selues for the attaining & atchiuing of that tranquillitie of minde, are nothing els, than meere vanitie & affliction of spirite.

CHAP. III.

The preacher speaketh vnto them, that put their chiefest good and happines, in pleasure, coupled with wisdom. And as he shewed before the true & sure vse of honest pleasure: so now proposing certaine courses and mutable chaunges of humane actions and doinges, he teacheth, that the best and principalest frute of wisdome, is not the vaine and bare speculation, but the knowledge of Gods prouidence, wherewith we being indued, may knowe and espie the due seasons and fit oportunitie of ech thing, which wee haue to doe, and also with a quiet and patient minde beare the alterations, chaunges, and mutable chaunces of humane affaires.

1 Now

1 NOwe that the wise mā, and he which desireth to get, and keepe, attain and maintaine, that trā-quillity of mind: ought in such order to moderate & measure all his deedes & indeuors, that neither he wearie or wast himself too much with labour, nor on the other side walow too much in pleasure: but in either of them to keep a meane, & meet course, both the reason of man, & the nature of thinges, & also the course & disposition of times, doe most euidently proue. For wee see howe euery thing, aswell natu-rall, as voluntarie, as well that, which cō-meth alwaies of his owne accorde, as that which consisteth in the will & choice of man: hath his set seasons, & appointed times of almightie God: of which the de-sires, indeuors, & intentes of men ought to depende: & from which if any depart and go about to compasse anie thing out of season & conuenient time, he shal not only lose his labor, but also procure great anguish and griefe of mind. For example.

1. *For euery thing there is a season, & an opportunitie for euery purpose vnder the heauens.*

2 There is a time set and determined by God, for the infant being formed and fashioned

2 *A time to beare, & a time to die: a time to*

plant, and a time to plucke vp the thing planted.

faſhioned in his mothers womb, to come foorth into the world. And againe there is a time, for the ſame being borne, & hauing ended his race, to die & depart out of the worlde. There is a time to ſowe, graft, & plant: againe there is a time, whē graine & fruit are growen to ripeneſſe, to pull vp, cut downe, & get in harueſt.

3 A time to kill, and a time to cure: a time to breake, and a time to build.

3 Againe, who knoweth not, that there is a due time, & conuenient occaſiō, to beat, whippe, &, if neede be, to put to death, malefactors & wicked men: & againe, ſometime to ſaue, heale, & cure? Buildings & goodly houſes, are ſet vp & erected with great paines & expences, in long time, & great toile, & yet oft times there falleth out good occaſion & iuſt opportunitie, to pull them downe, & build vp the old anewe.

4 A time to weepe and a time to laugh, a time to mourn and a time to daunce.

4 Mourning, ſorowes, teares & lamentation, in aduerſitie & great miſfortunes, haue their due time & ſeaſon: likewiſe ſometime iuſt occaſion is offered, to laie awaie ſorow, wipe awaie teares, & to giue himſelf to laughter, mirth, & paſtime.

5 A time to caſt away ſtones and a time to

5 In like maner a time there may be, to ſcatter & caſt abroad wood, timber, & ſtone that was wrought and made readie

for

for building, & to leaue off the work begō: as alſo a time there may be to fet the ſame again, lay thē togither, & to goe forward with the worke. What happeneth in mariage? is it not vſually ſeene, that it is good ſometime to colle, & to kiſſe, to laugh & imbrace: & ſometime, to abſteine frō thē for a while, & not ſo much as to touch our wiues?

gather vppe ſtones: a time to imbrace, and a time to be farre from imbracing

6 Nowe, who ſeeth not, that there is a time to gather, to heape & laie vp: & againe, to ſpende, beſtow & laie out?

6 A time to ſeek, and a time to loſe: a time to keepe, and a time to caſt awaie.

7 There is a time, to rip & vnſow things that were ſeamed and ſowed: & againe a time to mēd & ſow vp, the ſame that was rent. There is a time, whē thou maieſt cōueniently ſpeake thy mind: & alſo a time, when thou maieſt beſt hold thy tongue.

7 A time to teare, and a time to ſowe: a time to holde his peace, and a time to ſpeake.

8 To be ſhort, we ſee, that as there is a time to loue & like of, ſo there is a time to loth & diſlike with: as there is to make warre & march in battle againſt our fo, ſo there is to make peace, & good agreemēt with the ſame: &, to ſpeake all at a word, there is nothing in all the world, that hath not his proper courſes, & changes of time.

8 A time to loue, and a time to hate: a time of warre, and a time of peace.

9 Which things being ſo, what elſe remaineth, but that the wiſeman ſetting before

9 What profit

hath he that worketh, in that wherein he laboureth.

before his eyes these examples, in like manner diuide his whole life into two times, wherof the one he may imploie in taking paine & sustaining toile: the other he may bestowe in taking pleasure & inioying the fruites of his labours? which if he doe not, what els shall he get, than by immoderate & vnmeasurable trauaile, to wearie himselfe, & procure & bring vpon him-selfe continuall torment & trouble of minde?

10 I saw that this was an occupation, which God hath giuen to the sonnes of men, to occupie thēselues therein.

10 And truely it seemeth to me, that God, who of himselfe & in his owne nature is exceeding mercifull, & most louing to mankind, hath sent vpon men this desire, gredines & misery, in this maner to exercise, occupie, & turmoile themselues: to the end, that euen in this life, we might suffer and sustain the penalty and punishment due for our offences.

11 He hath made euery thing beautiful in his time: also a world hath he put in their harte, notwithstanding man cannot finde out the work which

11 For, as touching the nature of thinges, and the creation of the world: all things are so beautifully, goodly, aptly & absolutely made & ordained by the most wise head-workman God: that nothing can be added to their absolute perfectiō, & nothing excogitated more profitable and beneficiall to men: if, as God hath

giuen

giuen them vs in their apt ſeaſons & appointed times, ſo we knew to receiue and vſe them in their due maner & conueniēt occaſions. The which God hath graffed and planted in the hearts & natures of all things, as it were a certaine world & orbicular motion, to come about & go round for the vſe & ſeruice of men: & ſometime to appeare, ſometime to be hidde: now in ſight, now out of ſight, as is manifeſt to be ſeene in the reuolution of the ſtarres. The continuance & indurāce of which things, being out of our knowledge, and beyond our reach: and we not knowing, to what houre, or to what day, theſe things, which labor for to ſerue vs, ſhal laſt and remaine: ſurely it is the point of no wiſe or diſcreet mā, for the ignorance thereof, or want of vnderſtanding, to vex himſelfe: eſpecially ſince they far ſurpaſſe the weaknes of our wits: & ſince there can not be found out by vs as long as we liue, any cauſe or reaſon of thoſe things, which God by his wonderfull prouidence hath made and ordeined.

God hath ... from the begi... ning to the en...

12 Therefore whoſoeuer will heare me, (and all that wiſe be will heare an approoued, tried, and experienced man) let

12 I know tha... there is no good... in them: but for... a man to be m...

and to do good in his life.

him lay away this too too curious seeking & serching of these things, which griueth & disquieteth the mind: & do what he cā, to liue a mery, pleasant & ioyful life in this world, & not suffer himself to be tossed or trobled toomuch with human casualties: being careful for nothing els, than to doe good, giue himself to vertue, shew an honest behauiour, follow vpright dealing, & applie himselfe to all good and godlines: & that to doe, not lightly, carelesly, negligētly, or for fashiōsake: but earnestly, diligētly, & constantly as long as he liueth.

13 Also for euery man, that he eateth, & drinketh, & taketh pleasure in all his labor, it is the gyft of God.

13 But withall that is to be holden, & kept in mind, which I said before, that no man mortall by the only helpe of humane wisdome, can liue with a calme, quiet, and tranquille minde among so manifold and grieuous miseries of this life: or by eating, drinking, & making mery with his labors, can lead a iocond & gladsome life: vnles it be giuen him of the meere benignity & bountifulnes of almighty god. For in truth it is a singuler gyft and blessing of God, for a man with a quiet & contented mind, to inioy the goods which he hath got.

14 I know that whatsoeuer god

14 And that likewise I would haue often beaten into your heads, and thorowly

sunke

ſunk into your minds: that you are not too curiouſly to thinke, or carefully to occupy your braines about the motion, chainge, alteration, & nature of humane affaires, ſithence all things, which the moſt wiſe God doth make and appoint, ſuch as they are, they ſhall remaine to the end: and ſhall haue their age, and as it were their wheeling, turning, and continuall mouing, that no man, be he neuer ſo wiſe, is able to adde any whit to them, or take any thing from them: no though he bend all the force of his witte, and buſie all the braines of his head thereabout. For the immortall and omnipotent God decreed in ſuch maner to order, temper, and diſpoſe this whole ingine of the worlde, that men being by this moſt excellent appointment and diſpoſition thereof, admoniſhed of their low eſtate and baſe degree, might learn to fear, reuerẽce, & adore him: & rather to admire & wonder at his works, thã by the ſharpnes of their wit, to know the cauſes & nature thereof.

will doe, the ſame ſhalbe euer: to it it is not to ad, and from it it is not to take: & that God hath doon it, that men ſhould feare him.

15 Wheras that (as we haue oftẽ ſaid) hath nothing in it, but mere vanitie, it cãnot be, but that in this ſerious ſearching & curious ſifting, mẽ muſt bewray their folly, in

15 That which hath beene, now is: & that which is to be, now hath beene.

God seeketh thing pur-d away.

that they gaze & wonder at many things as new which indeed are old and ancient. For the same, which long since hath been, is at this present: & the same, which hereafter shalbe, hath beene long before our time: and the same, which for long continuance of time being intermitted, were vtterly forgotten, God, when it pleaseth him, fetcheth and repeateth againe, and sheweth to men as new and fresh.

Solomon entreth vpon the third mẽber of the generall diuision, touching honors, dignities, and humane power: and sheweth how manifold and miserable calamities raigne and raunge as well in the church as in the common weal, when euill & vngodly magistrats, despising the fear of God and holesome lawes, rule and moderate all after their own lust and liking.

16. And further more I haue seene vnder the sunne in the place of iudgement, there was wickednesse, & in the place of iustice, ther was wickednesse.

16 And hitherto I haue largely enough (as I think) discoursed, first of humane wisdome: then of voluptuousnesse: thirdly of these two coupled in one: & haue made euident & manifest vnto al mẽ, that the chiefest good & felicity, which we look for, consisteth not in either of

of them. Now it consequently followeth, that we stand a litle on the third point, or member of our diuision, that is, of honors, dominions, & humane power: which as they cõmonly happen vnto wise men, so they in vsing & ordering thereof, behaue thẽselues no lesse ouerthwartly & preposterously, thã in their other affairs. For my selfe hauing often cast my eies into the tribunall seats and iudgement places, and marking diligently what there was done: haue found for most certaine, that magistrates and iudges, euen of the wisest and most learned (of whome a man would haue looked for nothing but very equitie and right) being led by their affections, abusing their power and authoritie, and mooued & ruled with fauor, displeasure, hatred, pity, briberie, or such like perturbations, do vniustly condemn & oppresse those, whome iustice & right would haue had saued & defended: & do pardon and absolue those, whome right and equitie would haue had condemned. Lastly, in the very hall of iudgement, and court of iustice, I saw often times (alas!) euen iniquitie sitte as iudge, & vniustice giue out iudgement. Wherefore, who so

put their blisful happineſſe, & place their chiefe felicity herein: are much wide, and far out of the way: whereas contrarily rather, there is nothing more dãgerous, thã a man that is without the feare of God, to be armed with great dignity & authority.

17 Who although for a while he may ſeem a god in this world, becauſe al mẽ are ſubiect to his rule, him-ſelfe being vnder no mans: yet in heauen there is another high & vncorrupt iudge, euẽ the moſt iuſt god, who wil ſeuerely puniſh all theſe vngodly mẽ: & before whoſe tribunal ſeat al, aſwel good, as bad, ſhall once make their apearãce, & giue accoũt of al their works.

17 I ſaid in my hart both the iuſt, and the wicked, God wil iudge: for there is a time for euery purpoſe, & for he that is ouer euery worke, is there.

18 This prepoſterous dealing of magiſtrats oftẽ cõſidering in my mind, I could not but lament the eſtate, aswell of rulers, as of ſubiects: becauſe the ſubiects being a 1000. waies oppreſſed of the rulers, haue no other remedie ſaue teares, ſighes, and grones: and the rulers eſteem no better of the ſubiects thã as ſheep appointed to the ſlaughter. To whõ if god opening the eies of their minds, would ſhew of what matter they were made, ſurely they would eaſily ſee, that ther was nothing, wherfore they ſhuld ſo diſdainfully cõtẽn others in cõpa-

18 I ſaid in my hart of the eſtate of the ſonnes of men, that God hath purged them, & declared that they were beaſts vnto thẽ.

riſon

riſō of thēſelues: for if you take away that external ſhape of a man & viſard of tyrannicall power, you ſhall ſee them in all the reſt not much differ from bruite beaſtes.

19 For the ſame chance & condition, remaineth them, as doth the beaſts. For as beaſts die & periſh: ſo they, be they neuer ſo mighty & lordly, ſhal neuer be able to auoid the ſnares & power of death. But as the beaſt, being bereaued of his ſpirit and breath, lieth without mouing or feeling: ſo man hauing his ſpirite & breath taken frō him remaineth nothing els but an vnprofitable ſtump & rottē carcas. For although in ſome things the nature of men & beaſts be diuers & diſagreeable: yet in this they are all one, that both of them breath and blow, & with the ſame breath, wind & air, hold their life: of which if they be but a ſhort time depriued, preſently they muſt needes die: ſo that in this part man is nothing better than beaſts: but both of them are alike ſubiect to vanitie, & deſtruction.

19 For the chance of the ſonnes of men as the chance of beaſts: euen one chance to them both: as one dieth ſo the other dieth and one breath for all: & excellencie of man aboue the beaſt there is none: becauſe all are vanitie.

20 And as for the body, therein the caſe and condition of both is one and alike. The bruite beaſtes haue their offspring & originall of the foure elementes: of the ſame is the corruptible body of man

20 All go to one place, all was of the duſt, and al turne into duſt.

compact & formed: both of them ſprong & aroſe of the earth, & into the earth ſhal both of them return & be reſolued again: & both of them after the race of their life is ended, reſort to the place from whence they came. For that ſentence of the eternall and vncorrupt iudge, pronounced againſt mankind, for the puniſhment of ſin, ſtandeth ſtedfaſt and vnmoueable: duſt thou art, and into duſt ſhalt thou returne againe. Therefore, whether you reſpect the life (which conſiſteth in the blowing out and drawing in of breath) or the matter, whereof either of their bodies are made, you ſhall find, that in this behalfe neither doth excell or exceede other.

21. Who knoweth of the ſpirit of man, whether it aſcend vpward: and of the ſpirite of beaſts, whether it deſcend down vnder the earth?

21 Now there reſteth the third part of man, to wit the ſpirit: which although it be immortall, & therefore farre excelleth the co ruptible & contẽptible nature of beaſts: yet notwithſtanding, I cãnot ſee, wherin theſe mighty potẽtates & princely tyrantes, are better than the very beaſts. For they liue, as though they had no immortal ſpirite in them: and if they haue, they drowne it, they choake it, and burie it with their filthie vices, & beaſtly pleaſures: and as it were faſten to the earth

that

that ſmall portion of heauenly breath. Moreouer, albeit by faith, and the inſtinct of Gods ſpirite, we hold aſſuredly & vndoubtedly, that the ſpirites or ſoules of men are immortal & remaine after death, yet who is there, that by mans reaſon & iudgement alone, wherewith theſe only are indued, is able to giue ſentence, & ſay any certaintie of the ſpirite of men and Beaſtes? What man hath ſo farre and in ſuch manner ſearched out the nature of theſe things, that hee is able certainly to determine and define, that the ſpirites of men aſcend vpward, and the ſpirites of beaſtes vaniſh vnder the earth, & periſh together with their bodies? Aſſuredly, neither are theſe men able with their ſinguler and ſuperadmirable wiſdome, euer to attaine to that: neither with mightie power and maieſtical authoritie, to auoyd or eſcape the ineuitable neceſſity of death. So that I cannot maruaile enough at the boldneſſe, pride, preſumption, and fooliſh arrogancie of theſe vndeuout and irreligious nobles and mightie men: that whereas in al things almoſt they are moſt like to bruite beaſts, yet they wrongfully hurt and harme others, boldely breake & violate

violate laws & iudgements, contẽn other as beasts in respect of themselues, & think them-selues almost Gods here on earth. But leauing the arrogant, proud & hauty men: or rather, bruit and wild beasts, let vs shewe some remedy for gentler & milder wittes.

22 Wherfore I saw that nothing was good, than that a man were mery in his doings: For that is his part. For who shall bring him back to see that which shalbe after him?

22 And in trueth before the mightiest monarke, & puissantest potentate in the worlde, I preferre him, on whom God in his bountie hath bestowed this benefit & blessing, that laying away care & pensiue cogitations, and leauing all other things, that cõmonly make sad & sorrowfull the minds of men, he can with a ioyfull heart make merry with these things, which hee hath got with his labour, and not vex and griue himself by thinking on those things which after him shal happẽ: since there is no man mortal of such wisdom & power, that can bring himselfe backe from hel to life again, that he may behold & see what is doone in the worlde after his death: nay in this point, the case & condition of the valianteſt king & vilest beast is al one: that after they haue once left and lost this sweete light of life, they can neuer fetch bak or com to the sight of the same again.

Cap.

CAP. 4.

NOw vnto this discourse, which I haue made of the tyrany & oppressiō of rulers, seemeth answerable & agreeable, the consideratiō of thē, that are greeued & oppressed. For it cānot be, that you should view the cruelty of the oppressors, but you must also on the other side behold the misery of the oppressed. Wherefore turning my selfe to thē, I sawe how many & how mischiuous aduersities & calamities men suffered vnder the sun: & how they were vexed & opressed with the tyranny of the mightie, defrauded & deceiued by couen, couſenage, guile, slanders, shifts, slyth fetches, craftie touches, & false accusations of them, that be in authoritie, & haue the ouersight & office to see equity & iustice executed. And these wretches had no whither to flie, & nothing to doe, but sigh & sobbe: & beside all other mischiefes, had this moreouer, that no man durst solace or comfort them in so great miseries and distresses: yea, all men auoyded their familiaritie and fellowship, al men ashunned their company and

1 *Then I turned & viewed al the oppressed which are vexed vnder the sun: and lo, the teares of thē that are oppressed, & there is none that cōforteth them, yea in the hand of the oppressors, was strength: but none I say to comfort them.*

and acquaintance, fearing indeede, least them-ſelues ſhould come into the ſame caſe and calamitie together with them. For al power, puiſſance, might and authority, is with the oppreſſors, ſo that there is no place at all left for cõfort & conſolatiõ.

2 Wherefore I prayſed the dead, which already were dead: aboue the liuing which are aliue yet.

2 Which things as I wey & conſider, I iudge them that are departed out of this vale of teares & miſerie, to be in better caſe & plight, than they that are aliue, and looke on this vngrateful light, where euery minute, & euery moment almoſt they either themſelues feele & ſuſtaine the tyrany of the mightier: or, not without great griefe, ſee other ſuffer & indure the ſame.

3 Yea better than them both is he which yet hath not been: which hath not ſeene the euill doing, which is yet doone vnder the ſunne.

3 But what ſhould I cõpare the dead with the liuing, ſince euen they that long ago were dead & buried, haue in this life abode ſo much bitterneſſe, ſuſtained ſo great ſowerneſſe, and beene ſubiect to ſo grieuous calamities? Wherefore, to diſpatch in a word, I thinke happier & more fortunate than either of theſe, to wit, the liuing, & the dead) euen him, that neuer came into this world, neuer tried or taſted the innumerable afflictions of this life.

4 For I ſaw all labor & al equi

4 For to hold my peace & ouerpaſſe this, that the inferiour ſort & ſubiects are moſt

moſt vnworthily intreated & diſpitefully handled of the mightie and cruel tyrants: inſomuch that they ſeeme nothing elſe but a praie and baite for them. This miſchiefe moreouer there commeth & proceedeth of their prepoſterous gouernment, diſordered ruling, & naughtie exãples, that the whole common wealth is fraught & filled with infinite vice: & the very equalles among them-ſelues are no leſſe cruel, deadly, and deuouring, one to another, thã be the princes & potentates. For among them there raigneth & ruleth peeuiſh and peruers enuie, & emulation, their harts are holden with pride, hatred and contention: that not ſo much as he that laboureth and taketh paines for his liuing, or ſeeketh peaceably and quietly to liue, is without one that enuieth him, looketh awry & prieth with a crooked eie into his trauaile, with ſiniſter iudgement ſeeketh faultes and eſcapes in his workes: & for enuie, blameth, biteth, & barketh at all, that he doth. Neither is this diſeaſe and maladie kept and contained in litle roome: but diſperſeth it ſelfe into all orders & eſtates. For there is enuie & emulation betweene carpenter & carpenter, begger

tie of worke, that it was enuie of a man againſt his neighbour. Alſo this is vanitie and affliction of ſpirite.

begger & begger, ſinger & ſinger, profeſſor & profeſſor, preacher and preacher, prince & prince, magiſtrate & magiſtrate, officer & officer: & to be ſhort, there is no craftsmā, or artificer that goeth not about to trouble & moleſt his fellow of the ſame craft and occupation. All which, what els is it I pray you, than mere vanity, affliction, and torment of ſpirite? Whether you reſpect the troubleſome toil and laborſome trauaile of him that taketh pains & thereby doth as it were prouoke others to enuie: or the pains & puniſhmēts of the enuious, that of others proſperitie, wittingly & willingly procure thēſelues anguiſh & trouble. But it ſhal not be amiſſe, but rather worth the while, to heare by what meanes, and in what maner fooliſh men do ſeek a remedy for this miſchiefe.

5 The foole foldeth his hands and eateth vp his fleſh, ſaying.

5 Theſe rockes of enuie, fooliſh men deſiring to ſhunne, doe vnawares & vnaduiſedly runne into other no leſſe dangerous nor dammageable. For they ſeeing other men reap nothing by their induſtry, labour, & famous works, but enuie: thinke it far better, like vnwiſe men, to fold their hands, lay their arms to reſt, & giue themſelues to eaſe, quietneſſe & ſloth. Where-

upon

upō hauing ſoone made away their patri-
mony & inheritāce, morgaged their lands
& liuings, & ſpent the liberalitie of their
frinds & kinsfolks, the next is to run into
debt and danger, to borrow of one there-
with to pay another, to deny & forſweare
due debts, to vſe fraud, couſenage, lying,
& a thouſand ſuch like trickes, ſhiftes, &
fetches, to fill the hungrie belly, and
laſtly to come into ſhamefull pouertie
and miſerable penurie, and euen to the
deuouring of their owne fleſhe and
bloud.

6 And yet this fooliſh ſlothfull man
is not without his excuſes, wherewith he
cloaketh and ſhadoweth this filthie and
deteſtable vice vnder the pretence & co-
lor of vertu: ſo that if any man reproue or
find fault with his ſlouthfulnes & idlenes,
he ſtraightway ſhall heare him anſwere,
that it is far better to liue in hunger and
thirſt with eaſe & quietnes, than with la-
bor & ſweat to get trouble & enuie. And
to be ſhort, he hath alway ready that old
ſaid ſawe, (which indeed is moſt true, but
is wreſted of thē to a contrary ſenſe) bet-
ter is an handful with quietnes, than both
the fiſts full with labor & tormēt of ſpirit.

6 Better is an handful with quietneſſe, than both hands ful with labour and vexation.

7 But

7 Again I returned, & ſaw vanitie vnder the ſunne.

7 But what ſhould I in peece-ſmal & particularly reckon vp all the miſeries of mortall men, ſince this is the eſtate & cõditiõ of all, that not only the ſuperiors oppreſſe their inferiors, or the equals enuie their equals, but alſo, if we want externall meanes & forren inſtrumentes to afflict & vex vs, we cã be vnto our ſelues afflictors & tormẽtors, & bring vpõ our own heads anguiſh, griefe and vexation: ſo that whither ſoeuer you turne you, al is ful of vanitie and miſerie.

8 There is ſome one, & there is not a ſecond: yea ſonne or brother he hath none: yet there is no end of all his labor, neither can his eiebe ſatsfied with riches: ſo that he ſay: for whõ do I labor, & defraude my ſoul of good, alſo this is vanity & an euill occupation.

8 For, albeit there may be ſome in this ill gouerned cõmon-wealth (which we ſet out & deſcribe) that can auoide & eſcape the power of the mightie: & ſhun, & fly the enuy of their equalles, or at leaſt regard & care for neither: yet we ſee exceeding many that burn with an vnſatiable deſire of riches. And whereas they haue neither wife, nor children to leaue their poſſeſſions vnto, nor ſo much as brethren, or kinſemen, to beſtow them vpon: yea, for auarice and couetouſneſſe, neither ſet by, nor care for any friends at all: but loue ſolitarineſſe, and ſeeke to liue Soly, farre from the nature of men: yet haue they no end at all, or

or meane in laboring, & getting: night & daie take carefull thought in heaping togither & increasing goods, as though they should liue for euer: briefly with an eie that neuer can be satiated with riches, adde talent to talent, heape wealth vpon wealth: &, which is worse, dare not occupie or vse the same either to supply necessary wants, or to inioy moderate pleasure. Neither doth it once come into the mind of this vnhappy captiue & wretched miser, to thinke on this wise: for whom doe I trauell, & defraude my soule of pleasure? For whose sake do I thus pain and punish my selfe? Who (a mischiefe) driueth and constraineth me, to pinch mine own belly, spare my own goods, depriue my selfe of my own riches, and yet still kill my self with care and labour? being alone, without heire, hauing neither child, nor brother, nor cosen, nor friende. Than which vanity & madnesse, I thinke none can bee inuented greater.

9 Howe farre better, and how much wiser, I pray you, doth he, that taking vnto him another companion, liueth courteously and familiarly with him, with mutuall good-turnes and desertes foste-

9 Better are two than one, because they haue better wages for their labour.

reth and noriſheth freindſhippe & amitie, bringing his goods and riches forth, vſeth thē liberally with his friēds, with pleaſant talking, mery paſtime, & other commodities of humane ſocietie, eaſeth and mitigateth the miſeries of this life?

10 And who is able to vtter the benefites & commodities, that the cōpanie and acquaintance of men, & the familiaritie & fellowſhip in life bringeth with it? If the one any where chāce to ſtūble, or in a ſlippery place, his foote ſliding, hap to fall: the other is hard at hand, to lift him vp, & ſet him vpright. If any caſualtie or grieuous diſeaſe holde thee in thy bed, there is one readie to ſit by thee, to ſolace thee, to ſend for the phiſition, to prepare thy plaiſters, & doe euery thing for thee, that thou maieſt be reſtored againe to thy ſweet wife, & deare children: to be ſhort, thou haſt one that may be glad and reioice with thee in proſperitie, and be ſadde with thee and as heauie as thy ſelfe in aduerſitie. Wheras contrarily, if thou be alone, deſtitute of kinſfolkes and friends, there wilbe none, to reach his hand to thee being downe, or comfort thee being diſeaſed, or with conſolatorie talke lift thee vppe, being worne

10 For if they fall, the one wil raiſe vp his fellow: but woe vnto him that is alone, which falleth and hath not a ſecond to raiſe him vp.

worne with ſicknes: or with holeſome counſell, ſtaie thy ſlipping and ſliding minde.

11 Wherefore that high creator, and head workeman of all thinges, willing to prouide for mankinde, and ſeeing that ſolitarines was not good for man: euen in the firſt beginning of the world coupled and ioined woman with man, to the end that with mutuall deſertes and good turnes, they might cheriſh and noriſh ech other, & ſtudie either for others profit. For if two ly togither, all cold being expelled they warme one an other: but one lying alone, he cannot eaſily get awaie cold, or gette him-ſelfe heate. And then what good will all this wealth doe to the miſerable wretch, that for auarice auoydeth matrimonie? what heate will his gold get him? what warmth wil his ſiluer bring him?

11 Likewiſe if two ly togither, they ſhall haue warmth, but to one how can there bee warmth?

12 Therefore nothing is better for man than companie and fellowſhippe: wherunto beſide thoſe cómodities, which we haue alreadie rehearſed, this alſo of no ſmall value is to be added, that he being garded & enuironed with his children & frieds, as with wals & fortreſſes, is the ſurer

12 And if one ouermatch him, two ſhall withſtand him: and a threefold cord is not eaſily broken.

and safer from iniuries of the malicious, & inuasions of the mighty: and if it fall out that he be set vpō & assaulted, being garnished and furnished with their helpe & assistance, he shall in combate and conflict easily vanquish them, and get the better. For, euen as a cord, being threefold twisted: or as many arowes bound in a bundell, are not easily broken: so the enimie shall not easily get the maistery & triumph ouer him, that is fenced and defended with the safegard of his wife, children and friendes. Of all which the couetous miser, by reason of greedy desire of mony, depriueth himselfe.

13 Better is a child poore and wise, than a king old & foolish: which abideth not to bee admonished any more.

13 But to leaue the abuses, enormities, and corrupt dealinges in this disordred and ill gouerned common-wealth (for of superstitious worship and deuotiō I will speake anon) & to returne to that from whence wee haue digressed, and to set downe somewhat touching the estate of the mighty, of whom mētiō was made aboue, for my part I say and auouch, that the mightiest and most puissant kinges & emperors, being without the fear of God, and destitute of true wisedom, counsell, and knowledge, touching sure and true beatitude

beatitude and bliſſe, are nor to be compared with a priuate man, that is fraught and furniſhed herewith: and truely, if I might haue my choice, either to take a kingdome, which the fooliſh folke ſo much wonder at: or to haue wiſedom, which all men contemne and nothing ſet by: I had rather a great deall be ſome poore man & wiſe, than a king & fooliſh: I had rather be a child indued with wiſedō, thā an old mā ouerladen with follie: briefly, I would prefer the baſeſt eſtate, and moſt contēptible condition, that hath wiſedom ioyned with it, before the welthieſt kingdom that is, being to be poſſeſſed with fooliſhneſſe. For the wiſeman beſide this, that he liueth content with his eſtate, whatſoeuer it be, (wherin he matcheth or paſſeth the princes eſtate) hath this further, that if at any time (as it often falleth out) by reaſon of his yeares hee ſlip into error, & fal into offence, yet he willingly giueth eare to holeſomer counſell, and gladly followeth better aduiſe. But the fooliſh king, the older he is, the madder he is, & no maruel: For vnto his power, (which is vnpatient of an admonitour, and cannot abide a teacher) cōming doting old-age,

it vtterly ſtoppeth all waies and ſhutteth vp all places, either for counſell, or reaſon, or admonition, or aduiſe. For he thinketh that men ſhould graunt this to his graie haires, that thereby he hath more knowledge & wiſedom, than all other men: & yeelde thus much to his roiall maieſtie & power, that whatſoeuer liketh his minde he may haue and doe.

14 For he out of the priſon-houſe commeth to bee a king: whereas the other euen in his kingdom is borne poore.

14 And moreouer, what ſhall wee thinke of this: that wiſedome oftentimes bringeth to paſſe, that, I will not ſay, one out of the common people, but ſome priſoner out of a filthy & lothſome dungeon is exalted to roiall dignitie? and all men wiſh and deſire, that he may be ouer thē, rule them, gouern them, and protect thē for his ſinguler wiſedome, vertue, and counſel? whereas contrarily, by fooliſhnes and naughtines it commeth to paſſe, that they, which of their grandfathers, & great grandſires, haue receaued the kingdome, and therein were borne and brought vp, euen of their owne citizens and ſubiectes are forſaken, of all men condemned & deſpiſed, and to bee ſhorte, diſherited of their kingdome, and bereaued of their roiall dignitie, lead their life in great miſerie

ſerie and pouertie.

15 And beſide, all this, I find another miſchife in a kingdome (which moſt men deeme to be a thing ſo happy & bleſſed) & that no light or ſmall one, or that ought ſlenderly to be regarded. For, whereas in the kinges eſtate nothing is more maieſticall, imperiall, or that more moueth, inciteth, and allureth men, patiently and quietly to vndertake ſo great a charge and endure ſo heauie a burden, than the dutifulneſſe of men towardes them, the prayſes, honours, renowme, and commendation of them: yet euen theſe ſame, cannot emperours and monarkes long inioy. For, aſſoone as they haue a childe borne them, to ſucceede them in their kingdom, ſtraight way the Nobles and Peeres of the Realme, with the inferiour degrees, and the verie common people, euen from ſmall to great, from high to low, leauing the ſunne that is going downe, looke vpon the kinges ſonne, as it were the riſing ſunne, reuerence him, regard him, flatter him, & do euerie thing to win his heart & purchaſe his fauor: the mean ſeaſon deſpiſing and ſetting at naught

15 *I ſaw all the liuing, which walke vnder the Sunne with the ſecõd childe which ſhal ſtand vp in his ſteed.*

his father the old king: who cannot but be vehemently grieued and vexed to see himself before the time robbed & bereaued of the honours, which he so much regarded, and that by his owne children, who otherwise in a priuate life, and lowe estate, vse to be a comfort, credit, honor, and safegard to their parentes.

16 And truely this doth happen euen to the wisest kinges: & that euen of the foolishnes, lightnesse, and inconstancie of the people, who thinke that by the cōming of the child all things shalbe changed for the better, & whō a setled stay, & cōtinual state can neuer cōtent, but could be willing, euerie day almost, to chāge & alter, not onely their gouernour, but also their gouernment, & form of politique regiment. Our ancestors, which in times past vsed iudges, and an Aristocraticall kind of gouernmēt, where many & those of the best and most vertuous did beare rule: being not pleased with that estate, desired of God to giue thē a king: now liuing vnder a Monark & king, they desire & wish for a Democratie, & Oligarchie, where ether the people, or a few togither, bear sway and rule all at their lust. Which forme

16 There is no end to any people, towards any that hath beene before them: likewise they which come after shall not reioyce in him. For this also is vanity and trouble of mind.

form of regimēt ſeeing they cannot bring in, & compaſſe as they wold, they ſeek for comfort & ſolace there, where they ſhall neuer get any. For, euen as theſe at this preſent do flatter and ſerue the king that ſhalbe: ſo likewiſe their aunceſtors did fawne vpon & folowe the father of this heire: and therefore as the preuenting & too too early diligence of theirs had ſmall ſucceſſe: ſo the anticipate and prepoſterous flattering of thoſe ſhall haue leſſe. They founde no ioie, no comfort, no amendment, no bettering of things, in the father being now old, whom then they had in great admiration being young: & what, I praie you, ſhall theſe finde in his ſonne, being (as not vnlike) fooliſh, cruell, & tiranous? Wherfore I cannot but wonder, both at the lightnes & vanitie of the people, that often times buy full deare their vaine hope, pay home for their folly, & wiſhe for thinges vncertaine in ſteede of thoſe that be certaine: & alſo at their want of witte, or rather ſtarke madnes, that thinke their chiefeſt good & felicitie to conſiſt in kingdomes, rule, powēr, and honour: whereas they ſee the caſe and condition of kinges, eſpecially of them,

that

that are deſtitute of wiſedome, to bee not onely vnſtable, vncertaine, and momentanie, but alſo ſubiect to a thowſand perils, miſeries, and calamityes.

CHAP. V.

After that by a large and eloquente diſcourſe, hee had ſhewed the politique vices, where-with an ill gouerned Common-wealth doeth flowe and abound: nowe hee liuely ſetteth out and deſcribeth the corruptions and enormities, which either through the negligence, or wickednes of euil magiſtrates do floriſh & raign in the church, concerning the worſhip of God, & by a few examples painteth them vnto vs.

1. Take heede to thy foote, when thou goeſt into the houſe of God: and draw neere to heare rather than to giue the fooles ſacrifice: for they know not that they do euill.

AND thus much touching thoſe vices & offences, that repugn & are contrary to the ſecõd table of our Law, whereof I choſe to ſpeake firſt, becauſe they are more knowen and euident vnto vs: now let vs briefly touch the precepts of the firſt table, concerning the worſhip and ſeruice of God: and therein ſhew the peruerſe and prepoſterous ſtudies

dies of mē. For if a man addicting himself to diuine matters, heauenly ſtudies, and the worſhip of God, cannot there attaine his purpoſe, but in lieu of felicity findeth vanity: yea, ſometimes the anger & heauy diſpleaſure of god for his labor: ſurely that cannot be but great fooliſhnes, infelicity, & vnhappines. But how & in what maner this falleth out & cōmeth to paſſe in this diſordered Commonwealth, whereof we ſpeake, in a few wordes I will ſhew vnto you: to the end, that you being warned before, may auoide theſe dangers. You know, or ſhould know, that God is a ſpirit moſt ſingle, who being able to be held or contained in no place, yet pierceth and penetrateth all thinges, filleth all things, with his ſpirite foſtereth and nouriſheth all thinges: and ſeeth not onely thoſe thinges which are manifeſt to the eies of men, but alſo beholdeth the verie bowels of the heart, and moſt ſecret corners of the minde. Wherefore ſince that eternall Deitie is of a ſpirituall nature, and hath created man in his own image, to doe vnto him ſpiritual ſeruice: vndoutedly they are in a miſerable error, that thinke not onely to ſerue, but alſo

to

to deſerue the holy god, by external worſhip & ceremonies, whereas they keepe ſtill and cary with them an euil minde, a wicked heart, a peruerſe ſenſe of infidelitie, miſtruſt, & prepoſterous iudgemẽt of the heauenly godhead: and yet it is moſt certaine, that God is more delighted with the pueritie of minde, and ſinceritie of our affections, being conformed to his becke and pleaſure, than with any multitude of ſacrifices, offeringes, oblations, or any other externall rites and ceremonies, which are common aſwell to the wicked, as to the godly. Therfore, that you runne not into the like errors, and hope for tranquillitie of minde & true felicitie in the prepoſterous ſeruice of God, as the fooliſh and vnwiſe doe: hauing briefly touched and ſhewed the vanitie of men in this behalfe, I will propoſe certaine obſeruations, & giue out neceſſarie preceptes, touching the true worſhip & ſeruice of God. Whereof let this be the firſt: Whoſoeuer deſireth to giue himſelfe to godlines, and to worſhip God aright, let him take great heed, that he walk with a right foot in the waie of the Lord. Now by the name of foote, I meane the internall affection

fection, the inwarde intention of the hart, and purpoſe of minde. For as the whole weight of the bodie, lieth & leaneth vpon the foot in going, ſo that if it ſlide, all the body muſt needes downe: ſo the hid foote as it were of all our actions, is the affection of the heart. Whereuppon as on a ſure ground and foundation all our deedes are ſtaied: & where-from all our thoughtes, wordes, and workes, goings, ſtandinges, and diſpoſitions doe proceed. Wherefore when thou getteſt thee to the temple & ſanctuarie of God, (not only to that temple, which I haue erected at Ieruſalem, but much rather to the inwarde temple, that is ſituated in the ſecrets of the hart, where God himſelfe vſeth to ſit & inſtruct his worſhippers) ponder moſt diligently, how thy minde & affection is diſpoſed: which being well ſet & duely ſetled, approch vnto almighty God both with great reuerence, and ſure confidence: not as the ſuperſtitious fooles doe, to offer him ſacrifices, oblations, brunt offeringes, or ſweet incenſe, as though God had need of ſuch things: but to heare him ſpeake, and attend to him within by his worde and ſpirite teaching thee

thee. God instituted and ordained these legall ceremonies, and laudable rites, to wit, killing of beastes, and offering sacrifices, not that either he stood in neede of them, or will be pacified with the blood of beastes: (the which, oh fooliſh and wicked cogitation! the vnwiſe and ignorant men do thinke, not knowing how much ſinne and miſchife is in theſe cogitations, doings, & vngodly worſhippings) but that by their externall ceremonies as by certaine tokens and ſignes, might bee declared our puritie of faith, certaintie of truſt, ſtedfaſtneſſe of hope: and withall might appeare our obedience, ſtudie, and readineſſe of mind to follow and fulfill his word and pleaſure.

2. Be not raſh with thy mouth, and let not thy heart be haſtie to vtter a worde before God: For God is in the heauens, and thou art on the earth: Therefore let thy words be few.

2 Now then, being thus appointed & prepared in thy mind, as I haue ſet down: fettle thy ſelfe to thy ſacrifice: not the offering of oxen, calues, ſheepe, or goats: but rather the offering of thy owne ſelfe: in ſuch ſort, that firſt the affections of the fleſh being killed and mortified, and then thy ſelfe indued with a pure and ſincere minde, maieſt offer the calues of thy lips, and laud-giuing, which are moſt acceptable ſacrifices vnto God. And this thou ſhalt

ſhalt do, not if after the maner of mē, thou beate and dull (as it were) the eares of God with multitude of wordes, and with much babling make long orazons vnto him: but if with a feruent prayer, being neuer ſo ſhort, but proceeding from the ſenſe of thy owne miſerie, and ſureneſſe of Gods bountie, thou call vppon God with an aſſured confidence. Moreouer thou ſhalt beware & take heed, that thou ſpeake out or vtter nothing before God haſtily, raſhly, or vnaduiſedly: but that thy minde doe firſt premeditate, and ponder in the inmoſt ſecret of thy hart, what thou art to pray, what to aske for, what to wiſh farre, for whom, when, and how to giue thankes. Which if thou do not, thou ſhalt with thy garrulity & babling not onely not pleaſe or appeaſe that moſt reuerend God-head: but alſo grieuouſly offende and prouoke him, whoſe iudgement is fearful, & his reuengement moſt terrible. Furthermore, as thou prayeſt, haue that in thy mind, that god, to whom thou praieſt, is in the higheſt heauen, at his beck ruleth all things, with his eie entreth into the inmoſt part of the mind, ſearcheth the verie ſecret thoughts of the heart, and laſtly before

before thou either ſpeake one worde, or once thinke one whit, knoweth not onely what thou wouldſt haue, but alſo what thou ſhouldeſt haue: not onely what thou deſireſt, but alſo what thou deſerueſt, & what is good for thee: againe, that thy ſelf liueſt here in the earth, art euen a vile worm of the ground, haſt no affinity with that diuine maieſtie: & therfore it is meet that with great reuerence, with earneſt attention, and with as great leaſure, ſparing, and moderation of wordes, as may be, thou ſpeake vnto that holy ſearcher of the heart, & rather vſe with him ſorrowfull ſighes, and dolefull grones, than ſuperfluous babling, and vnneceſſarie dubling of wordes.

3 For as a dreame commeth by much buſines, ſo the voice of a foole by many words.

3 For it cannot be, but that he, which deliteth in this ſuperſtitious babling, muſt needes vtter and admixe many fond, vain, & abſurd ſpeeches, & altogither vnworthy ſo holy a communicatiō with that diuine maieſtie. For, euen as of the multitude of buſines and affaires in the day, many dreames diſquieting the minde ariſe in the night: ſo in the multitude of wordes, and much talke, a fooliſh worde may eaſily choppe in. For indeede there may

is nothing more harde and difficile, than any long while, without diſtraction or with-drawing, to keepe the minde attentiue vnto God: and at one time to ſpeake much, and wiſely too.

4 There is alſo another kind of vanitie, in making vowes vnto God, very like to theſe vices and faultes of praier, which wee haue ſhewed in the preposterous order of offering. For there bee many which play very childiſhly with God: who vowe & promiſe many things moſt liberally and magnificently vnto him: but accompliſh and performe nothing. As, mariners and merchantes, when they be toſſed with cruell tempeſtes, & are in daunger of their wares, of their ſhip, & of their liues too, what vowes & what large promiſes doe they make vnto God? but when they are eſcaped out of the foming ſeas, into the deſired lande, & are come out of the raging & roring waues, into the quiet & ſure hauen: they doe not ſo much as remember, much leſſe meane to performe any one of them. And the ſame wee ſee done of women in labour, men in ſickneſſe, and diſeaſes, going to warre, taking any iourney in

4 When thou haſt vowed a vow vnto God be not behind to paie it: For there is no delite in fooles: what thou haſt vowed, doe thou perfourme.

hande, or being in any daunger or diſtreſſe: as though it were a ſmal offence, to do that to God, which if you did to the baſeſt man that is, you ſhould looſe your creditte, and leaue the name of an honeſt man, and be taken for vnconſtant and vntruſty. But thou, whoſoeuer thou art, that haſt regard of godlineſſe, and art giuen to deuotion, as oft as thou being vexed with tribulation and aduerſitie, or moued with any good motion and inſtinct, doeſt make any vowe vnto God: Firſt looke well what thou voweſt, and that as thou haſt will to promiſe, ſo thou haſt power to perfourme: then, whatſoeuer thou haſt promiſed, that paie faithfully and cheerefullie. For thoſe vowes and promiſes of the fooliſh can in no wiſe pleaſe God: which as they are lightlie and raſhlie promiſed: ſoe when they come to bee paied, they are as lightly and eaſily forgotten.

5 It is better that thou ſhouldeſt not vow, than that thou ſhouldeſt vow & not pay.

5 Yea, it is much better for vs, & farre more acceptable to God, not to make him anie vow at all, than to make and pay not. For what is that elſe than to make a mocke of that moſt holy Godhead?

head? Who hauing neede of nothing, yet firſt thou doeſt promiſe him, as hauing neede: then, as though thou couldeſt grieue him, if he had not the thing promiſed, thou doeſt defraud him, and make him goe without: whereas in deede all that thou haſt, yea whatſoeuer thy ſelfe art, thou already oweſt vnto him. Which thing if it were well conſidered, and duly weighed of men, there would not bee ſo many fooliſh vowes and fonde promiſes made, ſo many new deuiſes & meanes inuẽted, to bring thẽſelues forſooth further indebted, & more and more bounden vnto God: whereas alreadie, euen from our birth, wee are ſo bounden vnto him, that more we cannot bee. Can there bee any vow more acceptable vnto God, thã diligently to meditate that, which in general we ow vnto him all: namely, that wee are created in the image of God & made in his likeneſſe, to this end, that wee may know our creatour truely, worſhip him faithfully, obey him in all thinges diligently, ſtudie to ſerue him perpetuallie, & (to ſpeake all at a word) be an example of the holineſſe, righteouſneſſe and clemencie of God: and in our life and conuerſatiõ

ſhew foorth the expreſſe deliniaments of that principall paterne wherein we were created? Is it not better, to know and acknowledge, that God is our maiſter, and we his ſeruants: that God is our Father, & we his children: and therefore to pay the feare, due vnto our maiſter: and perfourm the loue, due vnto our father? If any man would ſeriouſlie, and ſedulouſly emploie & occupie himſelfe in perfourming theſe vowes: ſurely that man ſhall quickly ſee that he hath little leaſure left him, to excogitate and inuent any other fained vowes, which neither God is pleaſed with, nor himſelfe perchaunce will perfourme.

6 Suffer not thy mouth to make thy fleſh to ſinne: & ſaie not before the angell, that it is an ignorance. Why ſhould God be angrie for thy voice, and deſtroy the worke of thy hands?

6 Neither doe I ſpeake this, for that I condemne all vowes: but I onely reproue the raſhneſſe, lightneſſe, want of diſcretion, and ſuperſtition of the vowers: which thinke by their vaine vowes, that they can demerite God vnto them, & deſerue his good fauor: & ſo obtaine true and ſure felicitie. Wherefore my counſell ſhall bee, that no man abuſe his owne mouth and lippes to his owne hurt or hinderance: neither bring himſelfe into the briers, and runne into the

the ſinne of vnfaithfulneſſe and periurie, by promiſing that, which hee will not perfourme. For after that the word is once gone out of thy mouth before God, and thou haſt promiſed him any thing: ſtraightway thou art tyed with the bonds of thy owne lippes: neither ſhall thoſe ſayinges of fooliſh men any whit auaile thee: I knew not what I promiſed, I foreſaw not what I ſpake, I põdered not vpõ it I thought not ſo much, I did it vnwittingly. And what ſaiſt thou to this, that beſide God, to whom thou makeſt thy vow, thou haſt alſo the angel, which is thy keeper, a witnes of thy lightnes and vnfaithfulnes? So that no excuſe wil ſerue, but that thou muſt needs take and abide the iuſt puniſhment of God: whoſe wrath if it bee once kindled againg falſe and lying promiſes, whatſoeuer thou doeſt, or goeſt about, he wil let, & ouerthrow, & preuent all thy counſels, deuiſes, purpoſes, & intentes.

7 And this vanitie and follie of men, in making vowes vnto God, proceedeth of no other cauſe, than of this, that the mind being without the true knowledge of God, is toſſed with the waues of many cogitations and deuiſes, inclineth ſome-

7 For as in multitude of dreames are alſo vanities, ſo in multitude of words: but feare thou God.

time to one ſide, ſometime to the other: & being blinde-folded, & as it were groping the waie, ſeeketh the marke of felicitie. Wherupon it falleth out, that like ſleeping & dreaming men, they inuent many vaine thinges in the ſeruice of God, bind themſelues with many fond vowes, & with infinite cordes & chaines draw & hale thē ſelues into miſerable bōdage: which afterward they cā neuer ſhake off, & frō whēce they ſhal neuer be able to rid themſelues: but hauing forſaken the couenant made with God, broken their faith & contēned the ſolemne vowes promiſed vnto him: they caſt themſelues out of the preſence of God, & make thēſelues the bondſlaues of the Diuel. But to leaue theſe, whoſoeuer thou art, that deſireſt truely to ſerue God, and atchiue that chiefeſt good, which wee ſeeke for, imploie thy ſelfe wholly in this, to keepe the feare of God. For he that feareth God will doe good, and not raſhly vtter before that moſt holy deitie, whatſoeuer commeth to his mind: but will vſe wiſdome, diſcretion, & the aduice of Gods ſpirite, in making his vowes, and whatſoeuer he promiſeth, will as ſpeedily as he can performe.

8 There

8 There is also another fruite of the feare of God most plentifull & excellent. That, if at any time you see (as many times you shall) the poore, helples, and miserable, oppressed, and troden vnder foote, by the tiranny of princes, and violence of mightie mē: & right being driuē out of place, might rule the rost: thou shalt not thereat maruaile, nor stande in doubt, whether there bee any God, that moderateth these thinges: or whether he, caring not for humane affaires, winketh at mens wickednes. For all these thinges are done by the permission & will of God, neither happen they by chance, nor come by fortune vnto men. For the order of gods prouidēce in humane affaires is this: that the mightier rule the mightie, the valianter order the valiant, the stronger keepe vnder the strong, the richer ouermatch the rich: and briefly, the better and worthier matche and marke diligently, what the worse and inferiour do. Neither ought it to seeme maruaile, since there bee so many degrees of officers and ouerseers in a prouince and common-wealth, whereof one is aboue another, and one obeieth another: if the

8 If oppressi[illegible] of the poore, [illegible] peruerting of [illegible] iudgement an[illegible] iustice thou se[illegible] t countrie: ma[illegible] uaile not at th[illegible] matter: for th[illegible] the mightier watcheth ouer the mighty, [illegible] the mightiest [illegible] uer them.

king of the Countrie, which is higheſt of all and aboue all, cannot auoide wrong-doing, or prouide, that no man take iniurie. Yea, if the king himſelfe bee a tyrant, and deliteth in afflicting his ſubiectes, he hath a higher and mightier in heauen, euen the Lord of Lordes, and king of kinges, which beholdeth all his doinges, and in due time will reuenge them: vnto whoſe eyes not onely all humane affaires are manifeſt and euident, but alſo all thinges elſe by his becke and prouidence are gouerned. With this cogitation the true worſhipper of God being armed, and indued with the true feare of his maieſtie, will commit all calamities and oppreſſions, that either himſelfe ſuſtaineth, or he ſeeth others ſuffer, to the power and prouidence of God. But concerning the fruites of the feare of God, & that the chiefeſt felicitie is to bee placed therein, wee will declare more at large hereafter. And becauſe wee haue ſufficiently ſpoken of ſuperſtition, or the prepoſterous worſhip of God, which was the laſt member in this laſt diuiſion; and haue ſhewed, howe the true worſhip of God ought to be reſtored and reformed by

by godly Magistrates, and withall haue detected superstitions, and declared that they are so farre from felicitie, that they are nothing but meere vanitie and prouoking of God: now it remaineth to intreate somewhat largely (as I promised in our generall diuision) of riches & wealth, whereat many men so maruelously gape: and to shewe, that neither this so much contended for good, and almost the onely God of the world, is able to bring men happie blisse and felicitie.

Solomon setteth vpon the fourth member of the generall diuision, and most liuely painteth out the vice of auarice or couetousnes, wherewith many men are infected.

9 AND to fetch this discourse from the head, and deriue it from the first originall and principles, I cannot maruell enough at the madnesse of men, that leauing the fruitfulnesse of the earth, and the excellency and vertue thereof in yeelding most aboundantly all thinges, that belong either to our sustenance, or apparell, or honest pleasure: goe about to fill and saciate their hungry and thirsty mind

9 *Now the profit of the earth is aboue al: The king is for the tilled field.*

mind with other things I know not what. In old times, wherein our aunceſtors Abraham, Iſaack, Iacob, and other patriarks, ſerued God with all their heart and being content with a litle and that agreeable to nature, meditated rather vpon celeſtial and heauenly matters: the earth it ſelfe was enough for them, to miniſter al thinges neceſſarie for their bodie. And therefore the kinges themſelues thought it not cótrarie, nor vnſeemely to their maieſtie, to take paines in tilling and husbãding the earth: but rather eſteemed nothing more honeſt in it ſelf, more agreeable to nature, or more profitable for them and theirs. But now we are growen to ſuch folly and madnes, that leauing theſe riches, which appeare in the face of the earth, and may bee had with reaſonable labour, namely with plowing, ſowing and reaping, men are altogither buſied, and wholy occupied, in ſeeking hidde mettals in the lowmoſt vaines, & ſecret bowels of the earth, in getting them out with great ſweatings, & dangers, hauing them in admiration being got, adoring thẽ as God, ſtriuing, contẽding, warring, cõbating, & cruelly manquelling one another for thẽ.

10 And

10 And, I pray you, what good hath this greedines of goods, & great desire of mony? nay, what euil hath it not? which once getting into the mind, and infecting it with her venim, maketh it so insaciable and vnable to be filled, that no substance, plentie, & aboundance can satisfie it. For of those thinges that be necessarie to life, there is a mean & bõd, set & appointed by nature, which hauing obtained, thou art not to desire any mor: but riches, goods, & mony, which not nature but the minde of the hauer limiteth & determineth, as they are in thẽselues infinit & without mesure, so they ingender in the couetous mind an infinite & vnmeasurable desire: & as they, which are sicke of the dropsey, can haue their thirst quenched with no water, but the more they drinke, the more they desire drink, & the more they thinke with much water to quench their thirst, the more their belly swelling their disease increaseth: so they which are in loue with riches & haue them in admiration, the more their goods are increased, the lesse their greedines is decreased: the greater heapes of treasures they haue gotte, the greedier affection to augment the same are they vexed

10 *He that loueth siluer, shal not be satisfied with siluer: and who so loueth any multitude: wherein ariseth no commoditie: also this is vanity.*

vexed with: and briefly, the desire of money increaseth, as the money it selfe increaseth. Besides, he that carefully & painfully laboureth to lay vp, & heape together riches, robbeth & bereaueth himself of the fruite & benefite of his riches: the vse whereof being partly for necessitie, & partly for delectation & honest pleasure, hee scarce serueth & satisfieth necessitie: thinking much, to bestow & lay out any thing thereupon: as for pleasures, he vtterly depriueth & defraudeth himselfe of all: because he thinketh, that he loseth so much of his happinesse, as he leaueth of his riches: & that so much departeth from his felicitie, as he parteth with of his money. And to be short, what with the desire of getting, & what with the feare of losing, he is so tormented & doubtfully vexed, that he maketh his life, together with his wealth, bitter & vnpleasaunt vnto him: than which disease & plague of minde, what canne be inuented more vaine or outragious?

11 With the multitudes of good, increase the eaters thereof: & what pro-

11 But let vs graunt, that the richman inioieth & taketh the fruitiō of his goods. Is he therefore one whit the happier, than he that liueth in meane estate? can he

he eate the more, or drinke the more, or gette him more bellies to pamper, or backes to apparaile? surely nature is content with a little: more than which whosoeuer desireth to possesse, seemeth to haue them not somuch for himselfe as for others. For either he must whord & coffer them vp: which is a carefull, miserable, & dishonest waie: or else bestowe them in keeping seruantes, maidens, bondslaues, parasites, & clawbackes too sometimes: whereof what good, profite, or commoditie, doth the richman gather, than by handling, counting, waying, & measuring, to haue his sight delighted, or rather dasled with the glittering of his siluer & gold? or, that with the spending, deuouring, besseling, reuelling, & gourmandising of others, he feedeth his eies, often times hauing of them not onely no thankes at all, but also made a laughing stocke of those, that liue of his labours?

fit haue the owners thereof, but the gasing of the eyes?

12 Neither, if the richman haue more in number and daintier dishes at his table than some poore countrie-man hath, is he therefore to be iudged the happier or more blessed: nay rather, if I may speake the truth, by this he is the more vnhappie and

12 Sweet is the sleepe of him that worketh: whether he eat little or much: but the sacietie of the rich doth

not ſuffer him to ſleepe.

and wretched. For the husband-man, that in tilling his ground, digging, dealuing, and plowing, doeth exerciſe his bodie, with labor by day: eating thoſe thinges merrily which the earth yeeldeth vnto him, taketh his reſt all night quietly, neither breaketh his pleaſaunt ſleepe, whether hee haue eaten much, or little at ſupper. For moderate diet cauſeth vnto euery man quiet, gentle, & pleaſant ſleepe: & ſacietie, which hurteth others, helpeth him: wherewith he, being wearied with trauel by day, is brought into a ſound and deepe ſleepe by night, which maketh him luſtie and ſtrong the better to indure trauel the day following. And laſtly, immoderate and exceſſiue diet, ſhall hurt or anoy his health, no more than moderate and orderly: becauſe labor and trauail doth concoct and digeſt his meat, be it neuer ſo much. But contrarily the richman, which hath plentie of all thinges, if at any time (which ſeldome he doth) he vſe a moderate diet, yet beſides that in this beehalfe he taketh no more of his great riches, than the poore man of his ſmall habilitie, his minde alſo is ſo troubled with cares, cogitations, and anguiſh,

anguiſh, that he can hardly take any ſleep: but if (as commonly hee doeth) as it were deſiring the fruite of his wealth, hee meane to cheeriſh his carcaſe and giue him-ſelfe to bellie-cheere, and to that intent prouide him ſtately banquettes, diuerſitie of diſhes, delicate fare, exquiſite ſauces, daintie confections, and other ſuch like ſtuffe, prouoking gluttonie, as it were ſecretely blaming and accuſing nature, becauſe ſhee hath not giuen him either more bellies, or one bigger: good GOD, what a miſerable, what an heauie night hath hee: whiles that by reaſon of his fulneſſe, ſurfeting, ouercharged ſtomacke, and fuming braine, either hee lieth all night without ſleepe, or if hee take any, it is altogither vnquiet, troubleſome, and diſturbed! Whereof inſueth rawneſſe of ſtomacke, ill digeſtion, head-aches, waute of appetite, loathing of meate, agues, goutes, and briefly an infinite heape of diſeaſes come vppon him, which no worldly wealth, or power of riches is able to auoide or keepe away.

13 And what ſay you of this, that not *13 There is an euil diſeaſe*

which I haue seene vnder the Sunne: riches kept for the owners thereof to their euill.

not seldome by the iust iudgement of God it commeth to passe, that the very same riches & treasures, wherin couetous misers place their happines, hope, & confidence, bring them to a dreadfull destruction, & vntimely death? not only by diseases wasting & consuming the bodie, but also (which is worse, & more miserable) either by child, or wife, or heire, or seruant, or maid, or bond slaue, or forren theefe, or robber, either subtilly by poison, or violently by weapon, seeking the death of the couetous richeman: & all for this cause, that they may get those beloued & blessed riches from their right owner vnto themselues: which afterwarde perchaunce will bring them into the like case.

14 And these riches perish, in an euill businesse: so that he begetteth a sonne, and there is not in his hand left any thing.

14 And I would to God this mischief, whatsoeuer it be, did not bring with it other more grieuous & dangerous. For the death of the bodie is alike common to all: for once, either with ague, or cõsumption, or halter, or shipwracke, or some other waie, wee must needes paie nature her debt, and sinne her reward: but this of all is most miserable, that not onely he dieth being inueigled and beguiled, but also loseth

seth his life being about an euil businesse, which may cast him in danger of eternall destruction, and euerlasting damnation. For what good may bee hoped for of that man, whose minde neuer hungred or thirsted any thing but golde and siluer, spending litle time or none at all, in the meditation of heauenly things, or in the matter of his own saluation. Who also sometime to all his other mischifes hath this added moreouer, that of al his riches, gotten with such excessiue labour, and kept with so great care, his sonne after his death, hath not so much left as will finde him a poore liuing, and keepe him like a man: but goeth to wracke and pineth away with pouerty & penurie.

15 For of the rich man, that carieth nothing away with him of all that, which he had prouided for his own destruction, there is smal regard to be had. For in this respect, he hath the chance of all mortall men: since that the law of nature is this: that he which came naked out of his mothers wombe into the world, should go naked againe out of the world: and that the bodie which is compact of an earthly

15 As he came out of his mothers womb, so naked shall he returne, & goe as he came: neither any thing shal he take of his labour, which he may goe with in his hand.

and corruptible matter, being bereaft of all his riches, and ſhaken out of all his ornamentes, ſhould returne againe into duſt: and, that man ſhould take nothing of all his labours to carry away with him. For if it chaunce, (as many doe, ſuperſtitiouſly decking and adoring their funerals) that they haue any coſtly apparell, golde, or ſiluer put into their cheſtes and tumbes with them: yet it nothing auaileth & pleaſureth them being without life and vtterly void of ſenſe, but rather theſe dainties, which wee ſee, are prouided for wormes, if they take any delight therein.

16 And this too is an euill diſeaſe, that in euery reſpect as he came, ſo he he ſhall goe; and what profite thē hath he, that he laboured to the winde?

16 And that this neuer commeth in the minde of theſe wealthie worldlings, I know not whether it bee more to bee maruailed at, or lamented. This I know aſſuredly, if they conſidered, that in al wiſe as they came into this world, ſo they muſt at length depart out of the ſame: they would vndoubtedly perceiue, for how litle profit, or rather for nothing, they ſpend ſo much ſweat, and take ſo great paines, and doe, as if a man tooke ſeed, and caſt it abroad againſt the wind.

17 And

17 And what I praye you, can bee more miſerable and wretched, than theſe happy and bleſſed men: to whom the ſame life, which other men, as long as they may, inioie pleaſantly, is ſowre and vnpleaſant: to whome the ſame light, which recreateth and deliteth other, is bitter and vngratefull? They eat, drinke, and walke indeede, no otherwiſe than other men. But what? Thoſe thinges they do, as being occupied about ſome-thing els: thinking the ſunne then ſhine moſt bright and cleare to them, when there appeareth any hope of ſome vile lucre and gain. They being enlightened, I ſay, with the glittering brightneſſe of golde, haue their ſowre and ſorrowful ioy and reioycing. Contrarily they thinke the ſunne taken from them, and them-ſelues liue in mere darckneſſe, that is, in great miſerie, whenſoeuer they haue not hope and opportunitie to ſcrape goodes and heape vp riches. With which diſeaſe the minde being infected, is eaſily offended, (as being feeble, rotten, corrupt, and incenſed:) and is made ful of frowardneſſe, anger, and indignation.

17 And that all his daies he eateth in darkneſſe, and much indignation, & ſorow of his, & anger.

And the very bodie, which is poſſeſſed of ſo monſterous a maſter, is worne, withered, and fretted away, with paleneſſe, leanneſſe, conſumption, and all kinde of ſuch like diſeaſes.

18 Lo the good that I ſaw, which was goodly, is to eate and drink and take pleaſure of all his labour that he hath laboured vnder the ſunne: the number of the daies of his life, which God hath giuen him. For this is his part.

18 Wherefore, the wiſelyer do they a great deale (in my iudgement) which hauing gotten with their labour and induſtry, as much wealth as may ſerue their turne, hold themſelues content therewith, and take the fruition thereof: not only beſtowing and laying out ſuch as God hath ſent them, vpon neceſſarie vſes, ſuſtenance, and apparell, but alſo imploying ſome part therof vpon honeſt pleaſures, making merry with their friends, and vpon liberalitie towarde the poore. For by this meanes they ſhall not vex or breake themſelues too much with immoderate labour, and of their meane and ſlender wealth ſhal reape more profite and commodity, than other of their infinite and endleſſe riches.

19 Yea to what man ſoeuer God giueth riches, and treaſures,

19 Neither is that to bee accompted a ſmale gyfte of almightie GOD, when vnto riches, wealth, and plentie, hee giueth a man a wiſe and prudent

dent minde, to vſe and inioy his riches. For neither doth much mony profite any thing without due vſe, but rather doth much hurt: neither will it doe any man good to haue the arte and skill to vſe, vnleſſe hee haue wealth and riches, therein to exerciſe and practiſe it.

maketh him able to eate thereof & take his part, & to reioice in his labour, that is, the gift of God.

20 But where both meete together (and they neuer meete, but in him that feareth and ſerueth God, vpon whom hee beſtoweth this ſinguler benefite) there followeth pleaſaunt forgetfulneſſe of all miſeries and calamities, that come flocking in this life: and alſo inſueth honeſt pleaſure and ioy of minde: the greateſt and excellenteſt things that may happen vnto man.

20 *For he ſhall not much remember the dayes of his life: becauſe God anſwereth to the ioy of his heart.*

CHAP. VI.

1 BVt (alas!) I ſee and perceiue, that this benefite of GOD, as it is great and vnſpeakable, ſo it is beſtowed vpon few only.

1 *There is an euill which I ſaw vnder the ſunne, and it is great among men.*

2 For we may plainly ſee the greateſt part of men abounding in riches,

2 *For a man,*

To whome God giueth riches and treasures and honor, so that there is nothing wanting to his soul of al that he desireth, but yet God maketh him not able to eate thereof, but a strange man eateth it vp: This is vanitie, and an euill disease it is.

honors, credite, dignitie, and al other things, which may seeme worthie to be wished for, that a man would swear they wanted nothing to perfect felicitie, and yet they haue not so much graunted them, as to inioie and vse these notable gyftes. For they doe so possesse al this, as though they did but seeme to possesse them: they rule them as though they serued, they haue them, as though they were not their owne, but kept them for some other, and dare not so much as once touch them: in like manner, as if a man oppressed with thirst, and sette vp to the chinne in the middle of a riuer, durste not sippe or let in one droppe of water to quench his miserable thirst, fearing forsooth, lest any thing should be diminished of the whole: or as moles, that dare not fill themselues with earth, fearing lest the earth should faile them at length. And what may bee found, or feigned more fooliſh, vaine, and miserable than this? Therefore they suffer at Gods handes due punishment for their wickednesse, whenas with great vexation of minde they abstaine from their

their own goods, which after-wards they may leaue vntouched, and vntaſted of to others, beeing ſome-time ſtraungers, & perchaunce roiſters, reuelers, & ſcape-thriftes.

3 Neither let any obiect vnto me: that this man will begette children, & raiſe vp an iſſue, to whome hee may leaue that which hee hath ſcraped and got together in his life. Truely ſuch a man, although hee haue an hundred ſonnes, and as many daughters, and out-liue the rauens in yeares: ſhall not bee iudged of mee one whitte the happier for it. Whenas neither in this life by reaſon of his auarice, he dare ſatiſfie his own mind and deſire: neither after this life, beſtowe ſo much of his corps, as an honeſt buriall, and to be brought home according to his eſtate. I omitte this, that often times it falleth out, that ſuch men, being vnburied and rotting aboue the ground, become meate for dogges and birdes, which in their life time would not giue meate and reliefe to the poore. And as for his iſſue and ofspring, what I praie you, can that helpe his happineſſe? Which the greater

3 If a man beget an hundred childrē. & liue many years, although the daies of his yeares be many: yet if his ſoule be not ſatisfied with that good, nay there be not a buriall for him: I ſay, that the vntimely-born is better than he.

and larger it is, the more it inflameth and augmenteth his miſerable deſire of hauing, and the more griefe and ſorowe it bringeth to the couetous man, when he ſeeth his mony ſpent & waſted in keeping & feeding ſo many bellies. And the more years he liueth, the more grieuous is his miſery: the longer his life, the longer his grief: inſomuch that I prefer before this happie man & iudge leſſe wretched him, that died before he was borne, and was buried as it were in his mothersbely.

4 For he that cõmeth dead from his mothers wombe, remaineth indeed in the darknes of his mothers belly, beeing ignorant and vnwitting of all things: and therefore voide of care, and ſecure of thoſe things, which are done in this life, he is as though he were not: together with himſelfe, & in the ſame moment almoſt, his name & remembrance periſheth.

4 For he commeth in vanity and goeth in darkeneſſe, and his name is couered with darkneſſe.

5 Breefly, hee neither beheld that brightneſſe, and pleaſant beames of the ſun: nor taſted of any other commodity of this life: but yet al this in my iudgement is ſuch, that if it be cõpared with the caſe & condition of that vnhappie rich man and couetous wretch: the dead-born is to bee iudged

5 Likewiſe he ſaw not the ſun nor hath knowẽ it: this hath eaſe aboue the other.

iudged more happie & fortunate than he. The one neuer tried nor felt the benefite & cõmodity of life, neither desired euer to feel, being vtterly ignorant thereof: the other with great studie and endeuour desiring good, & by no means being able to get it, came into great sorow & torment. The one, by reason of his soon & vntimely departure, as he founde no good, so he felt no euill, but tooke his rest quietly: the other wanting the good, which other mẽ inioy, in perpetual miserie and torment of minde leadeth a life more bitter than death. To be breefe, look how much better it is neuer to liue, thã liuing to be swalowed vp of infinite misery, & endles calamity: so much more tolerable is the estate of the dead-born than of the vnfortunate couetous man.

9 But some man may say: he liueth a long time, and many good yeares. Indeede long life, (if a man vse it well) is a great blessing of GOD: but what good doth it to the rich carle? What aduantage hath the couetous miser thereby? Who although he liue 2000 yeares: yet robbing and bereauing himselfe of all good pleasure of this life: what else doth

6 And albeit he had liued a thousand yeare twise told, and inioyed no good: shall they not to one place go euery one?

doth his multitude of yeares to him, than heape vp more euill and miſerie vpon his pate? And when the terme of his yeares is expired, he abideth the fortun, that the dead-born hath, is laid in the like graue, and is in eſtate of death equall with him: (becauſe both goe to one place:) in all other things farre inferiour and more vnfortunate than he.

7 All the labor of a man is for his mouth: but yet the ſoul is not filled.

7 And who would not deteſt this filthie vice of auarice? Who would not condemne thoſe of fooliſhneſſe, & ſtarke madneſſe, that neither keepe meane, nor make an end of getting and labouring? Truely, if they ſay, that they ſerue their mouth, that is, are carefull for their bodilie ſuſtenance (to which end indeed al the labour of men ſhould tend) what neede haue they for ſo eaſie a matter, to take ſo much care, and to ſuſtaine ſo great labour? For nature is content with fewe things: & they are eaſie to bee had, that are requiſite and neceſſarie to feede the belly, or cloath the back: inſomuch as the labour and trauaile of one yeare, might ſerue a moderate and reaſonable man for his whole life. But if they goe about to fulfill the vnmeaſurable deſires of

of their minds, who would not loath and abhor their peruerſneſſe and peeuiſhnes? Who would not laugh at their folly and madnes, which go about that, which they can neuer gette or atchiue? For, ſince that their minde is endleſſe and infinite, and that to infinite it is impoſſible to reach or attaine, vndoubtedly they ſhall neuer atchiue thoſe things which they deſired: nay, the nearer they ſeeme to come to the expleting and ſatisfieng of their minde, the farther ſhall they find themſelues from it: becauſe continually their greedineſſe, & deſire thereof is more and more inflamed and prouoked: no otherwiſe than fire, which the more fuell you lay on, the greater blaſe and flame it yeeldeth vp.

8 Wherefore it is ſo farre from being any part of felicitie in much mony, great welth, and infinite care and deſire in getting thereof, that all theſe miſchifes and infinite moe, it bringeth with it: ſo that before this fooliſh rich man, and couetous carle, I may well preferre the wiſe poore-man, that knoweth howe to vſe both men and mony: and can tel how to liue well and wiſely in the world: who although

8 *For what more hath the wiſeman, than the foole? what to the poore-mã which knoweth how to walk before the liuing?*

although he haue litle ſubſtance, ſlender wealth, and neuer careth for the morrow: yet being content with his part, ſeeketh no more, deſireth no more, wiſheth for no more, liueth merily of that which God hath ſent him: I ſay, that ſuch a poore man is in far better caſe & eſtate, than the fooliſh rich man.

9 Better is the gazing on of the eies, (ſaith he,) thã for the mind to haue his way: Alſo this is vanity and vexation of mind.

9 And that euen for this one thing, (to ouerpaſſe other prerogatiues that he hath, which are many and great) that hee of his pouertie and ſlender abilitie taketh as much fruite and benefite, as ſerueth for the neceſſities of life, and honeſt pleaſures of minde: the other by his coueting of more, and deſire of greater ſtore, maketh the riches, whereof already he hath great plentie, vnpleaſant and vnprofitable vnto him: whenas oftentimes hee pincheth himſelfe in diet, leaſt any thing ſhould be diminiſhed of the whole, and alſo depriueth himſelfe of all maner of pleaſure, his mind alwaies gaping and gaſping for more, and hoping to increaſe and augment his wealth. To be breefe, it is better to haue a little mony, and vſe it well: by taking pleaſure of thy labour, than poſſeſſe great heapes of gold, & for

hope

hope of getting more, dare not breake or touch one: than which nothing can bee more vaine, or that may ſorer torment the mind.

10 Neither is it marvail, if the doings of the rich man be ſubiect to vanitie, whenas he himſelfe is tranſitorie, and quickely gone: whome the multitude & bagges of mony, be they neuer ſo many, cannot ſaue from deſtruction, but death being the ſtronger and of more force, encountring with the weaker, wil eaſily vanquiſh and away with him: and leaue him nothing behind, but this, that (as other men) hee once liued, and ſometime was called a man. And this is the end of that vnhappie rich-man, and of the happineſſe and felicity of couetous miſers.

10 *What is that which he hath had: many aforetime his name was called and he knowen to be a man: but he cannot ſtriue with him that is mightier than he.*

11 And what ſhould I farther purſue and reckon vppe all the ſeuerall ſtudies, doings, and indeuours of mortall men: ſince it is moſt certaine, that in the whole worlde there is nothing, that is not ſubiect to vanitie: and therefore, the more of them you get, the more vanitie, miſerie, and infœlicitie you heape together. Wherefore by this,

11 *Surely there are many things which multiply vanitie: what more hath a man?*

this, which we haue hitherto ſpoken, euery one may eaſily gather and vnderſtand, that neither in wiſdome, nor in pleaſure, nor in honors and power, nor in heaps & abundance of riches, (which all men labour for, and for which al their ſtudy and deſire almoſt is imploied) that chiefeſt good and happy felicitie, which we ſeek for, conſiſteth: but is ſome-whence elſe to be ſought for, & fetched.

12 For who knoweth what is good to man in thislife, in the number of dayes of the life of his vanitie, ſince he maketh them as a ſhadowe? Becauſe who can ſhew vnto man what ſhalbe after him vnder the ſun?

12 And what is then, may ſome man ſay, or where may be found that chiefeſt good and felicitie of man, that may ſet his minde at reſt, bring him ſweet tranquillity, & quietneſſe, and make him perfect happy and bleſſed? Truelie it is moſt certaine (as it was ſaide before) that whitherſoeuer you turne you, this chiefeſt good cannot be had in humane and worldly things: either becauſe they are in them-ſelues fraile, vnſtedfaſt, and tranſitorie: or becauſe, had they neuer ſo much felicitie in them, man by reaſon of the ſhortneſſe of his life, could not any long while or conſtantly inioy the ſame: becauſe that death comming on, taketh away all benefite and pleaſure of life: & the conſideration of death being at hand,

and

and this meditation, that our life is more ſwift than a ſhadowe, maketh that bitter and vnſweet, that in life ſeemeth good and happy. Neither can that be knowen of vs, whether after death we may attaine this bleſſed happineſſe, which al of vs ſo much long for. For neither hath any man liuing tried and taſted of thoſe thinges which remain for vs after death: nor any mã dead, euer returned back, to certify vs, what is there done, or in what eſtate they are. It muſt needs be therefore a hard & difficill matter, and euen vnſearchable to mans wit, void of heauẽly light, to know, wherein that chiefeſt good, true bliſſe, & perfect felicity doth conſiſt. I therfore to whó god of his fatherly goodnes, & ſinguler fauor hath opened this myſtery, & reueiled this ſecret, wil not hide or keepe back this ſo excelẽt, neceſſary & holeſom knowlege: but whatſoeuer it is, by gods aſſiſtance will freely vtter and impart it vnto you.

CHAP. VII.

The ſecond part of the ſermon, wherein he taketh in hand, the intreatie of the chiefeſt good and happineſſe, which hee ſeemeth to

pro

put (after the phraſe and manner of ſpeech of the prophets) in the religious and godly feare of almightie God. And from this fountaine he affirmeth to proceede that ἀδυμία *and* αὐτάρκεια, *that is, ſelfe-tranquillitie, & ſelfe-ſufficiencie, or content of mind: which bring vnto men perfect quietneſſe of minde, and bleſſedneſſe. Vnto this feare of God, he attributeth two effects: wiſedome, which doth colluſtrate & illuminate the vnderſtanding: and ſuffereth it not to erre or go aſtray in the trueth: & iuſtice, which indeuoreth to obay the will of God.*

THerefore perfect & conſummate felicitie is the gyfte of GOD, in the life to come to bee looked for of them, that in this our preſent life haue rightly worſhipped, and reuerently feared the eternall God. Of which feare of God, as of the cauſe, do ſpring & proceede two effects: to wit, wiſedome, & iuſtice (of which as things more knowen to vs, we wil beginne this our diſcourſe of the fear of god) whereof the one is occupied in ſhewing our duty towards God, towards our neighbours, and towardes our ſelues: the other teacheth what

to

ostly, what to follow: and taketh heede, that in the election and choice of good thinges we erre not, nor be deceiued. In which two the summe of al religiō, godlines, and happines too, is comprehended. And, because no man can deale iustly, valiauntly and temperatly, but he that being iudued with prudence or wisedome, knoweth perfectly and readily, what ech of these are, what is the order and maner of them, and what waie is to be kept and obserued in them, let vs in the first place intreat of wisedom, and the choice which we ought to haue of thinges.

1 And first of all it seemeth good and conuenient, to haue regard and care of good fame and honest report, which is better and to bee preferred before most precious oyntmentes, & of sweetest sent: which although they haue great vse, both because with their sweete sent they delite our sense of smelling: & also because by refreshing & cōforting our spirits, they help much our health, & do great good therto: yet notwithstanding, they are far inferior to a good name & report. For oyntmentes and sweete odors, may bee had for mony of the bad, aswell as of the good:

1 *Better is a good name, than good ointment: and the day of death than the day of one his birth.*

but good fame and report (ſuch as wee ſpeake of) comming only by vertue, can be got but only of the good. They for a while perhaps delight and recreate this mortall bodie, but ſhee both in this life doth cheriſh and refreſh the mind of him that hath her, with the conſcience of many good deeds, as alſo after death not holding her peace, but being celebrated in the minds and mouthes of men, bringeth to paſſe, that the dead after a ſort liue ſtill. Secondly I thinke it the point of a wiſe and prudent man, and him that feareth God, to preferre death before life: and to deeme that day better wherein wee depart out of this life, than that wherein we enter into this light. For when wee are borne, we deſcend into a bottomeleſſe pitte of calamitie, and an endleſſe vale of teares: but when wee die we are deliuered from all miſerie and miſchiefe: and aſcend vnto the poſſeſſion of true and ſtedfaſt felicitie and happineſſe. And although fooliſh and wicked men flie and feare death, as an euill thing, and abhor nothing worſe, than to thinke, or heare talke of death: yet the wiſe and godly man, doth willingly ponder

der and meditate thereof, as a thing, that admoniſheth him to turn himſelfe in hart and hope from theſe brittle & tranſitory things, to things celeſtial & euerlaſting.

2 And becauſe I cannot tell, whether there may be any pricke more ſharp and vehement to prouoke and ſtirre vs vp to liue honeſtly, religiouſly, & godly, than the daily remembrance & cogitation of death (the which, notwithſtanding the corruptneſſe of nature, & loue of life, doth too eaſily, the more is the pitty, ſhake off frō vs) it wold be good, as ſtriuing againſt it, rather to enter into an houſe of mourning, and by reaſon of ſome corſe, full of ſorowe and lamentation, than to be at banquets, drinkings, dauncings, meriméts, or other ſuch like exerciſes of pleaſure and paſtime. For there though no man ſpeake a word, but euery man keepe ſiléce, with the very ſight of the dead body, we are inſtructed to modeſty, hūblenes of mind, & ſobriety: whē as we think, that before it be long we likewiſe muſt go the ſame way: but here the mind being caught with the intiſements of pleaſure, eaſily ſuffereth herſelfe to bee taken and broght into forgetfulnes of gods precepts

2 It is better to goe into an houſe of mourning, than to go in to an houſe of feaſting: becauſe this is the end of euery mā & the liuing will lay it vp in his hart.

3 Better is indignation than laughter, because by the sadnesse of the countenance the heart is bettered.

3 Wherefore, albeit I know the commonsort of men so minded and affected, that as much as may be, they fly & auoide such thinges as cause sorow and sadnesse; and contrarily with great studie pursue & seeke for such, which procure mirth, and prouoke thē to be pleasant: yet I will not sticke to affirme and auouch, that a sad, sorowful, and hesuie countenance is better, than pleasant, laughing and merie lookes, that shewe a minde full of pleasure and ioie. For these reioycings, which come of tēporal things, haue alwaies following thē as an vnseparable cōpanion, spirituall sorow: but this sorow which commeth either of the cogitation of humane miseries, or of the recordatiō of his former offences, hath alwaies accompanying it an heauenly reioycing, that neuer will be done. For there is ingendred in vs a certaine sorow, paine and anguish, by the killing & mortifieng of the rebellious flesh and old Adam: but contrarie there ariseth an heauēlie ioy and spirituall gladnesse, by the renuing of the spirit, & reuiuing of the inward man.

4 The heart of the wise will bee

4 Which euerie wise-man consi-

dering with him-selfe, will rather fol-

low

low thoſe thinges, which may breede in him a loathing and abhorring of humane and worldly thinges, than thoſe, whereby his mind, being otherwiſe by nature too prone and ready to ſuch thinges, may be the more inflamed and incēſed thereunto: And will rather chuſe to go into an houſe of mourning & ſorow, than into an houſe of mirth & paſtime: becauſe from thence he ſhall come the better & modeſter, frō hence the wilder & fiercer.

in the houſe of mourning: but the hart of fools in the houſe of mirth.

5 And neither will he that feareth god, & is indued with wiſedom, of a ſelfloue & haughty mind, deſpiſe or refuſe the admonitions & obiurgatiōs of other: but rather will gladlier ſuffer his vices to be corrected & reprehended, than his vertues by flatterers to be extolled & commended. For the praiſes & goodly commendations of clawbacks & flatterers, oftētimes make the very ſober & diſcreete mē hauty & arrogant: but reprehenſion and correction comming in due time, although for a while it breede ſorow and griefe, yet at lēgth it bringeth to him that refuſeth not an admoniſher, health, recouery, & amēdment of life & maners. And as we abide not vnwillingly the ſearings and cuttings

5 It is better to heare the rebuke of the wiſe than that a mā ſhould heare the ſong of fools

of ſurgeons, becauſe we knowe they will doe our bodie good: euen ſo the wiſe man with a good courage will take and indure the ſharpe and pinching reprehenſion, becauſe hee foreſeeth that it will bee healthfull and profitable to his minde.

6 Because, as the noiſe of thornes vnder a pot, ſo is the laughing of a foole: And this likewiſe is vanitie.

6 Contrarily, the faire ſpeeches and flattering wordes of clawbackes, as vnprofitable and alſo pernicious, he ſhunneth and auoydeth. For, as thornes, put vnder a pot and ſet on fier, make ſuch a huſſing and crakling, as though the very houſe were on fire; and with their noiſe & craſhing cauſe a great looking for of flame and blaſe, but anon after beſide ſmoke, ſoote, and vapors ſend forth nothing: euen ſo fooliſh paraſites and flatterers, with the vaine wagging of their tongue, and fond pratling of their voice, delight the eares of men, puffe vp their mindes, and with praiſe extoll them aboue the skies: but indeede make them not a whitte the better or excellenter. Nay rather, as the ſmoke doth dimme & daſell the ſight of the eies, ſo flatterie blindeth & hurteth the light of the mind: which alwaies making more & exaggerating the vertues

vertues (if there be any,) and also extenuating and vtterly dissembling the vices: bringeth to passe, that a man conceiueth a greater opinion of himself, than is meet: whereof insuing the extolling of himselfe togither with the contempt of others, draweth and driueth him headlong into all kind of vice and wickednesse. Wherefore the wiseman, with great heede and iudgement discrying a friend from a flatterer, willingly abideth the one, giuing sometimes indeede sour and bitter counsel, but alwayes holesome and profitable. But the other, whispering in his eare pleasant speeches, but withall vain and pernicious, hee auoydeth and flyeth, as the maister of all vanitie and mischiefe.

7 And as flatterie is daungerous to those, that suffer other to claw and flatter them: so contrarily reprehensions, misreportes, reproch, backbitinges, and slaunders, are able to moue the wisest mans minde out of his place, vnlesse hee haue a brest long before armed and furnished to take and contemne them all valiantly and patiently: and thinke this with himselfe, that the honestie and innocency

7 Againe oppression maketh a wiseman mad: and a gift destroieth the heart.

of a good man doth not consist in the rumors, reports, & talke of the people, but in a good cõscience, & vnguiltie mind: & also haue this in mind, that commõly it falleth out, that the wiser, holier, & more vnblameable a man liueth after the will of God, the more violently & villanously his name & good report is oppugned & slandered of the wicked & vngodly. Which iniuries seeme in truth so great, hainous, & vntolerable, that, vnlesse a man be indued with a principall feare of God, & aboue this humane wisedome do sauor of some diuine wisedome, he can neuer be able to endure them, and keepe his mind quiet and vndisturbed. Neither is it enough for a true wise man, & one that feareth God, to haue his mind vndaunted with the dartes of backebiters, and vnmoued with the blowes of slaunderers, vnlesse hee shewe like constancie and valiauntnesse in contemning and despising presentes and giftes, the which being taken when as they are offered, (as in iudgement it often commeth to passe) and not rather so seuerely reiected, that the corruptor may easily perceaue, that the iudge liketh not of briberie and

largition:

largition: surely they do easily expugn & ouercome the mindes of the most wisest men: which thinke it a hainous & vnlawfull thing, to receaue a good turne of any, & not to recõpense him for it, & therefore that which they best can do, and which the briber most looketh for, they giue out sentence on his side, whether it be right or wrong, and so peruert all iudgement and iustice: that neither the cause of the desolate widowe, nor of the fatherlesse pupill, nor of the most miserable & innocent man can do more with such a iudge, than the fauor of some corruptor or briber, be he neuer so wicked.

8 And this likewise is no smale point of wisdome, to haue a staied & ripe iudgement of matters & affaires offered: & not to shew either a rash, hastie, or vnheedy minde in iudging of matters. For often times it falleth out, that the end of a thing is better & more profitable than the beginning: and we see many, that assoone as they see the beginning of a thing hard, laborious & troublesom, litle considering howe profitable and pleasant the ende thereof wilbe, strait of a certaine, I cãnot tel whether to cal it impatiẽce, or rashnes, leaue

8 Better is the end of a thing, than his beginning: better is the patient in spirit, than the proud in spirite.

leaue and ſhake off a good and worthy matter, and vnwittingly oftentimes get themſelues to worſe and more hurtfull. Which temeritie and vnconſtancie is far from euerie one, that being repleniſhed with heauenly wiſedom, ſeeketh out and looketh for the happie end of all his buſines and doinges. Whereunto nothing can be more apt, conuenient, and expedient, than a ſoft, ſtaied, conſtant, and patient minde, abiding labour: which after it hath once quietly and ſoberly foreſeene, that the ende of that thing, which he goeth about, will be good and profitable, neuer ſuffereth it ſelfe by any hardnes of the beginning, difficulty, trouble, or lothſomnes in proceſſe, to bee drawen from his purpoſe, being of a farre other minde than they, which of an haughty & proud ſtomacke, thinke it a ſhamefull thing, and not meete for a ſtout and couragious mā, hauing had due and diligent conſideration of matters, to tarie and ſtaie for the ſlow & late procedings & endings therof.

9 Be not moued in thy ſpirite to be angry: for anger reſteth in the boſom of fooles.

9 Neither will the wiſe-man with leſſe care or heede auoide anger and chafing choler: as being flat contrary to wiſedom. For it driueth out al reaſon, ſha-

keth

leth off all aduise and counsel, and taketh awaie the verie wit & vnderstanding: insomuch that he, whose mind is held & incensed with anger & stomacke, differeth nothing from a furious & mad-man, saue only in shortnes of time: and that this vice is proper to fooles, who by reason of the weaknes & feeblenes of their minds take offence at euery light trifle: & being once offended, they straight fal into a vaine desire of reuenge, void of force: whence they get nothing but this, that to others they are a laughing stock, & to thēselues a miserable torment and affliction.

10 Furthermore, the wiseman will beware, that he be not taken with an admiration, & great liking of the times past, & so contemn & despise the age present: crying, that they were goldē, but these irō ages, neither will hee carefully search out the causes hereof, since that is most sure & certaine, that only vertue is the cause of blisse & felicity, & only vice the cause of wo & miserie. And to thinke that the former ages were without euil, & ours without good, is the point of a rash man, and him that vnaduisedly iudgeth of things. For neither are our eies so to bee fastned

10 *Say not thou, why is it that the former daies were better than these? For of wisedome thou shouldest not inquire of this.*

and

and fixed on the euilles and calamities of our times, that wee winke at and blindly passe ouer the good: neither is the happinesse and felicitie of ancient daies so much to be had in admiration, that we forgette, that they were tossed and vexed with as many and perchaunce more tempestes and stormes than wee, as the complaintes of ancient men, concerning their times do sufficiently witnes. Wherfore, whosoeuer is wise and feareth God, will thinke (as the truth is,) that the times are in his owne will and choise to make good or euill. For if he liue wel, the times cannot bee vnto him euill: as likewise they cannot be good if he liue bad.

11 Wisedom is good with inheritance: and more so them which see the Sonne.

11 Againe, the wiseman, although hee will not greatly loue or set by riches, yet he will not vtterly refuse and reiect them. For albeit of themselues they are not good (which may thereby appeare in that they minister to the foolish and wicked plentifull matter to sinne) yet when they fall vnto him, that knoweth to vse them well, by the vse they are made good, and doe not onely yeeld to him that hath them all thinges necessarie to liue, but also help much to shew iustice & liberality

liberalitie toward others. For he that hath enough of his owne, to liue on, ſhall both the better abſtain frō other mēs goods, & refrain frō vnlawful gaines: & alſo be the freer & more liberal to his honeſt friends, poore men & needy perſons: to let paſſe, that hereby he ſpeaketh out more freely, what he thinketh: & whatſoeuer he ſaith, is eaſier credited, & by meanes of his autority coupled with power, ſpeedilier executed and diſpatched. Whereas contrarily, wiſedome in a poore mans mouth is vile, nothing worth, and contemned, and whatſoeuer hee mindeth and intendeth wel & profitably, the hability to accompliſh being taken awaie, is left vndone & vnbegon: ſo that riches & wealth are to be eſteemed no ſmall good & bleſſing, if they be ioined with wiſedom & the feare of God.

12 For as wiſedome is as it were a ſhade vnto the minde, whereunder it may liue trāquilly, quietly, peaceably, & freely from al trouble and vice: euen ſo the lawfull poſſeſſion of golde and ſiluer, being ordered and gouerned by the ſame wiſedom, is as it were a ſhield vnto the bodie, to keepe off pouertie, hunger, thirſt, cold,

12 For ſome in the ſhadow of wiſedom, ſome in the ſhadow of mony: but the excellency of knowledge, is that wiſdom giueth life to the poſſeſſors therof.

cold, heat, and such like external discommodities. But herein (to let passe other things) wisedom excelleth wealth, that it yeeldeth life to her possessor. For true wisedom is a kind of life to the soule, as the soule is the life of the bodie. And as the bodie, bereft of the soule, must needs die: So likewise the soul being destitute of wisedome, oftentimes runneth headlong into destruction, & by his foolishnes wittingly procureth his owne death.

He commeth vnto the second effect of the feare of God, to wit iustice, both towards God and also towards men.

13 And this much of the election and choice of thinges, which is not the least portion of true wisedom (which wee taught to haue his ofspring and originall of the feare of God) I haue intreated as briefly as I could, & hereafter will adde somewhat more touching the praise and commendation thereof in place conuenient. Nowe it remaineth briefly to speake of the other effect of the feare of God, that is, of iustice: which because it belõgeth not only to men, but especialy vnto god: we ought to haue speciall

13 Beholde the worke of God, for who can streighten that which is croked?

cleare & regard, how to behaue our selues toward his maiesty. True it is, I cõfes, that God standeth not any waies in need of vs (being wholly sufficiẽt of himself, & such a one that all things depend of him, himselfe depending of nothing) yet notwithstanding the duetie of religious iustice requireth this at our handes, that we acknowledge him to be our creator, father, & benefactor, that we thinke rightly, reuerently, & religiously of him: that wee worshippe & adore his iustice, goodnes, wisedome, & prouidence, aswell in creating, as in gouerning all thinges: & neuer growe to such temeritie & impietie, as to say, that any thing, which he hath made, is done & framed vniustly or perversely. Therefore with this minde the scanner & considerer of gods workes being indued, he will rather wonder at the workes of God, than goe about to correct any thing (whose cause by reason of the weakenes of his witte he cannot attaine vnto) or to finde fault with gods gouernment. For God doth all thinges most iustly & wisely, neither forsaketh before he be forsaken, nor punisheth before hee bee prouoked: vnto the good, hee is good:

vnto

vnto the liberall, liberal: vnto the perfect perfect: to the pure, pure: but vnto the peruerse he sheweth himselfe hard & seuere, & bringeth down the hautie looks of the proud, and of those that striue against God. Whom if we cast awaie, who will chuse vp? if he breake, who will restore? if he peruert, who will take vpon him to make straight? Surely none vnlesse he be mad, and without all religion.

14 In the day of goodnes, be of good cheere: & in the day of euill, consider: that euen this against that hath God made, for this reason, that mā should not find out any thing after him

14 Nowe, to these thinges being thus proposed generally, euery one will agree and consent. But when our owne matters are in hande, when wee our selues are pinched & afflicted with misfortunes and aduersitie: then we beginne to blame, accuse, & slaunder that reuerent maiestie of God. Wherefore it is expedient, that we haue this also premeditated & beaten into our heades, that God is the giuer aswell of aduersitie as of prosperitie, & also the autor of this alteration & interchangeable course of things. Wherfore the wiseman if any thing happen according to his mind, wil vse it, & inioy it with a mery hart, fearing God, & giue God thanks for his bountifulnes: but yet he will so prepare himself as one that looketh for misery & calamity

euen

euen hard at hand, which when they fall vpon him, he will take them with a quiet and valiant mind, thinking with himselfe, that they are sent vnto him of God for some iust and lawful cause. For if any man murmure at the scourge of God, & do not lift vp his eies to him that striketh, but only cósidering the second causes, is grieued and vexed, complaineth & blameth thē, forgetting the high moderator & author of these alterations: that man shall suffer due punishmēt & plague for his blindnes & malitiousnes. Whereas contrarily if a man behauing himself modestly, fully perswade himselfe that God is author & causer of both estates, he shall reape great cómodity & profit thereby. For he shall both reuerence with a godly hūblenes of mind the mighty power of God, & singuler wisdom in ordering all things, & likewise for this cause in aduersity be comforted with hope of better, in prosperity not be puft vp for fear of worse: & so being mindful of the weakenes of mē & vncertainty of things, wil depend wholy of God, leane only on him, & patiently wait for the end of his determinatió, fully perswading himself, that whatsoeuer things God doth, shall tend

to his glory, & our profit, although the mind of man doth not conceiue or vnderstand them,& many of thē do seem to fall out in a preposterous & disorderly maner.

15 *All this I saw in the daies of my vanitie: there is a iust man that perisheth in his vprightnesse, and there is a wicked man, that prolongeth his life in his naughtines.*

15 For my selfe (to report, what by marking I chaunced to see) doe remember, that oftentimes I haue seene in all this time, wherein I haue liued vnder the sunne,many honest, godly, & deuout mē, such as perseuered in the feare of God, & exercises of holines, after infinite calamities, distresses, and miseries of this life: at last taken awaie with death before their time: and that their vertue, integritie, and innocencie of life haue bred them displeasure, and brought them into daunger: whereas if they would haue left and broken it, they were likely to haue auoided all perill, and prolonged their daies: and contrarily I haue seene, that many wicked,vngodly, notorious & mischiuous men, both in their life time haue continually great good fortune, & also at length florishing in ripe and extreeme old age depart awaie, to whom very vngodlines seemed to be gaine, and wickednes a wall of defence. Which assured enormitie,and disorder of humane affaires

affaires (as it seemeth to men) might haue moued the stoutest and most couragious heartes, vnles they had assuredly perswaded themselues, that God is the causer & disposer of all theſe thinges: who (although to our peruerse iudgement it seem otherwise) doeth wisely and iustlie moderat all things, for the health & commodity of them, that with a certain hope leaning vpon him, commit themselues wholly to his prouidence, & think wel of his order & gouernment. And this much of that part of iustice, which is toward God, & is called by the name of godlines, or religió.

Of iustice towardes men.

16 Now moreouer, in keeping our duty toward men, (which is the other part of iustice) they which feare God, ought first to remember, that a certaine meane and mitigation is therein to be vsed, lest by going beyond the prescript order & manner of equitie and iustice, they degenerate & grow into immanitie & crueltie: which vseth to happen to them that too rigorously & narowly endeuor to keepe towarde others the very straight right & extremitie of the lawe. For according to the old prouerbe, Extreme

16 Be not iust too much, & be not ouerwise: wherefore shouldest thou be made deso

right, extreme wrong: and there is more dangerous offence committed in the exceſſe, than in the defect: euen as likewiſe in wiſedom, they which will bee wiſe too much & beyond ſobrietie, ſeeking & ſearching greater and higher things than is meete, do not only not attaine to them, but alſo are oppreſſed & ouercome with the glory and maieſtie thereof. For euen as at the direct looking on the body of the ſunne, the ſight of our eies is ſo dimmed and daſled, that it is made vnapt and vnable to ſee thoſe thinges, which otherwiſe by nature & help of the beams, it could eaſily haue ſeene & diſcerned: ſo the ſharpnes of our wit, being bēt & intētiue, to greater & profoūder matters, than is conuenient, doeth not onely weerie it ſelf therin in vain, but alſo weare off & loſe his own excellencie, ſo that afterward it is vnfit for the vnderſtāding of leſſer things.

17 And as I ſaid before, that ye ſhould beware of exceſſe in iuſtice, ſo now I alſo admoniſh you to auoid the defect therof. For it is not one onely way, that men offend in, neither is it an eaſie matter for euery man to keepe the meane. But manie with great care & heede auoiding the one

17 Be not wicked too much, and be not foolish: wherefore ſhouldeſt thou die, whenas it is not thy time?

one extreme, fall at vnawares into the other. Therfore, while they feare to be too iuſt, that is, fierce & cruel: ſwaruing from the right path of iuſtice, they become oftē times vngodly, loſe, & diſſolute: & while they feare to bee too wiſe, they run into ſtark fooliſhnes. Which improbity & wickednes god vſeth now & thē to reuēge, by ſhortning their life with vntimely death.

18 What thē, may ſome man ſay? if to be too iuſt, & ouerwiſe do not only cauſe a ſtupidity & aſtoniſhmēt, but alſo bring vs into hazard & dāger: if againe the ſlacking of iuſtice & wiſedome be turned into impiety and fooliſhneſſe, which often times is puniſhed with death, whither ſhal mē turn thē? what ſhal they do? ſince it is good to truſt neither to iuſtice, nor to wiſedom? Mary, he that hath the feare of God before his eyes, will lightly auoide theſe rockes on both ſides, & holding iuſtice in the one hand, & wiſedom in the other, keepe a midle way betwixt both, the feare of God ſo guiding & directing his ſteps, that he neither ſtagger, nor bend to either part. For this feare of God is as it were a ſure threed, the which whoſoeuer ſtedfaſtly foloweth, he ſhal not only ſhun

18 *Better it is that thou take hold of this, & alſo from that take not away thy hand: for he that feareth God ſhall paſſe out of them all.*

theſe rocks of vniuſtice and fooliſhneſſe, whereof wee haue ſpoken: but auoyding all other ſnares, downfals, & gulfes, that happen in this life, ſhall go the right & ſure waie to true & perfect felicitie.

19 Wiſedome ſtrengthneth the wiſeman, better than ten rulers which are in the citie.

19 And what ſhould I praiſe & cõmend vnto you, what & how great commoditie come by the feare of God? which being the mother (as before was ſaid of true wiſedome & prudence) doth as it were with walles compaſſe & enuiron the heart of man, that it be neither moued aboue reaſon with inwarde affections, nor too grieuouſly endãmaged with outward daungers. Wherefore there is no ſtrength, no force, no power of bodie ſo great to driue awaie hurt & harme, as wiſedome: ſo that that citie, which hath in it but one wiſeman, indued with the feare of God, to whoſe counſels, watchinges, and trauailes it may commit the common weale, is more ſafe & ſure aſwell from euill diſcordes, as alſo, from forraine enimes, than that, which is furniſhed & inſtructed with many ſtrong & ſtout men, excelling in the ſtrength of bodie. For might without counſell & wiſedome, of his owne waight & heauineſſe falleth

falleth downe: but wiſedome armed but with meane power, holdeth vp cities and kingdoms, as one that doth not only valiantly keepe off euilles comming on, but alſo beware & prouide that thereafter they cannot come. But of the praiſes of wiſedome (as I promiſed) afterwarde I ſhall dilate more at large.

20 Now let vs purſue the duties of iuſtice, which is not proud and ſtately, nor arrogant, nor dealing ſtraightly and by rigour of lawe with his neighbour, but is coupled with moderation & mitigation: for the true iuſt man is not ignorant, how eaſie a matter it is for mortall men to ſlide in ſo ſlippery and vneuen a waie: as there is no man in all this world ſo iuſt, ſo honeſt, ſo ſeruiceable, which doth his dutie in all pointes, that ſometime he do not ſtraie & offend. Whereupon being mindfull of mans weakenes, he eaſily pardoneth thoſe that offend, helpeth vp thoſe that be downe, gently receaueth thoſe that repent: and ſo correcteth the faultes and offences, that withall he ſpare the offenders, and haue regarde of their fame and amendment. For hee ſeeketh not for praiſe and name of a good conſcience

20 *Certainly there is not a man iuſt vppon the earth: that doeth good and ſinneth not.*

before God and men by the offences and treſpaſſes of others, but by his owne vertue and good deedes.

21 Likewiſe to all words which men ſpeak, giue not thy minde: leſt thou heare not thy ſeruant ſpeaking ill of thee.

21 Neither will he vſe this moderation (whereof I ſpeake) only in thoſe iniuries, which are done to others: but a great deale rather in his owne cauſe he will ſhewe ſome mitigation and lenitie: and will not only refraine to rate againe and ſeeke extreme reuenge of thoſe that giue him ill and reprochfull wordes, & tauntingly rebuke him: but will alſo diſſemble them, & with a deafe eare let many things paſſe: thinking this, that his vertue cannot be takē awaie by the ſaucines & vnſhamefull malepertnes of ill ſpeakers: and that oftentimes, by purſuing euery ſeueral iniurie the trāquillity of mind is vtterly loſt. Therefore, he will in no wiſe admit their ſpeaches, which vnder pretence of friendſhip and good will, tell him what ill rumors and ſpeaches other men haue of him. Elſe he ſhall be conſtrained oftener than he would, to heare the murmurings, grudginges, and backbitings of his owne houſhold folke, nipping and finding fault with his life and probitie.

22 And to this lenitie & pacience of minde

minde, this will especially exhort and moue the wiseman, that himselfe is guilty in his owne conscience, that he hath sundry times by taunting, and reprochfull wordes been iniurious to his fellowes and equals: & therefore, that it is not for his wisedome & equitie, to be vnwilling, or vnable, to take that at othermen, which other many times haue takē at him: & to exact that absolute perfection of vertue in others, which he could neuer come neere.

22 *For many times also thy heart knoweth, that thou hast spoken ill of others.*

Of that dutie of iustice, whereby the faults and offences of women are corrected.

23 And let this be spoken of that kind of iustice, which men vse in bearing, correcting, and amending the faultes and offences of men. Now let vs see, whether by any art the wittes and nature of women (in deede an hard and difficile thing) may be tamed and corrected. And when I assaied this, and sought some waie, whereby I might conueniently and wisely bring this changeable and vnconstant sexe, to some goodnes, and to a better minde: it seemed to me a perplexe & intricate matter: whereinto the higher & deeper I waded, the lesse profit & forwardnes I perceaued

23 *All this I proued in wisedome: I said, I haue wisedome, but it was farre from me.*

ceaued: and the nearer I ſeemed to come vnto the knowledge thereof, the farther I found my ſelfe from it. For who can preſcribe any lawes, or appoint any order of life, for ſo diuerſe, obſcure, and mutable natures? Who can heale ſo wanton, reprochfull, malepert, and euerie waie corrupt a ſexe?

24 It is far off, what may it be? it is profounde deepeneſſe, who can find it out?

24 Surely this is more ſubtile, darke, and deepely hidden, than that with anie labor it may be got vp, or with any ſearch be it neuer ſo wiſe & diligēt, be found out.

25 I turned, & gaue my hart to know, & ſeeke and ſearch wiſedome, & reaſon, and to know the wickednes of follie, and the fooliſhneſſe of extreeme madneſſe.

25 Neither let any man thinke, that I was ſlow & negligent in ſearching of this matter: for this I can affirme, that I neuer tooke any great paines, & ſuſtained any great labor in finding out wiſedome & the knowledge of all thinges, whereof I ſpake in the beginning, wherein I ſpent the iuice and blood both of my bodie, and alſo of my mind: but that I tooke and beſtowed, as much labour, care, and ſtudy, in knowing the improbitie of fooles, and madneſſe of furious men.

29 And I found more bitter thā death that woman to be, whoſe

26 And yet I plainly profeſſe vnto you this much, that I, euen I (I ſay) that had aboue ten hundred women in handling, that nothing can be more bitter than

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a woman, who in ſowrenes and bitternes giueth place no not to death it ſelf, which of al things men iudge moſt bitter: whoſe craftie and deceitfull minde, lurking and cloaked vnder the intiſements and allurementes of flattering ſpeech, hauing once entred and inſinuated it ſelfe into the mindes of men, it doeth ſo wholy bring them in bondage vnto her, that being enwrapped and intangled as it were with ginnes & ſnares, they can neuer rid them ſelues thence: and (the more to make you wonder) will not once goe about it: ſo great is the force and efficacie of that amarous charme. If ſhee looke vpon one, ſhee ſendeth into the verie marowe of of the bones, her poyſon and venime, like the baſiliske or cocatrice: if ſhee imbrace the bodie, ſhee holdeth the verie minde togither tied with ſtronger than adamant bandes. To be ſhort, her heart is as nettes, and her handes as bandes, which no man can auoid, but he that feareth God. For God onely can rid and deliuer vs out of this bottomleſſe gulfe, who neuer will, nor vſeth to keepe anie, ſaue his ſeruauntes, from ſuch calamities: but ſuffereth the vngodly and wicked

hart is nets & ſnares, whoſe hãds are bands: who ſo is good before God, ſhal be deliuered frõ her, but the ſinner ſhalbe takẽ by her.

wicked to fal into this pit, there to indure the deſerued puniſhmēt for their wickedneſſe and impietie.

27 Neither is this ſpoken of mee (as GOD bee my helpe) either for that I hate the ſexe, or haue not ſufficientlie knowen their nature and diſpoſition. For I beare witneſſe, euen I the Preacher, the publiſher of heauenlie wiſedome, and ſhewer of true felicitie, proteſt, that I haue laboured with all diligence in trying and prouing the nature and diſpoſition euen of ſeuerall women, to ſee whether perhappes I coulde finde any wiſe and diſcreete in the whole ſexe, which were likely to receiue good aduiſe, and wholſome admonitions.

27 See, this haue I founde, ſaith the Preacher: prouing one by one, to find out the reaſon.

28 But (alas!) the more ſtudiouſly & earneſtly I ſought it: the leſſe and leſſe ſtil I found it. And truely a man, which is a mā indeed, that is, indued with manhood & vertue, among a thouſande I founde perchance one or two: but a woman, that was diſcreet, modeſt, and tractable, and which as ſhe is in name, ſo indeede would ſhew herſelfe a WOMAN, that is, taken out of man, I found not one.

28 The which yet more my ſoule ſeeketh, but I find it not out: one man of a thouſand I found, but a woman of all theſe I found not.

29 Not

29 Not for that God, the creator of mankind, is the autor or cause of this perueritie. God forbid, I say, that wee should thinke so impiously of that almightie & gracious God. For he made, whatsoeuer he made, good, and that excellent good: neither in all thinges visible, which were made by him, doe I finde that hee created any thing perfecter, better, or excellenter than man. For hee imprinted in him his owne image; that is, adorned & repleniſhed him with immortalitie, wisedome, iustice, holinesse, and all kinde of vertue: but by the wilines and subtiltie of that old serpent, our ancient aduersarie, sathan, the woman first was deceaued and seduced, that she not contented with that so blessed an estate, wished to be wiser than her creator: and desired the knowledge of good and euill, forbidden her of God: who then being taught & instructed in the schoole of sathan, induced her husband to eate of the apple: whereof insued a lamentable calamitie, which afterward spredde and dispersed it selfe to all the posteritie. Hence it commeth, that the issue and children of Adam, leauing and con-

29 *Only see, this haue I founde: that God created mã vpright, but they haue sought out many inuentions.*

contemning the diuine & heauenly wiſedom, follow worldly policie: flying light, ſeeke darknes: forſaking the law of God, giue themſelues to their own cogitations and ſpeculations. From hence briefly proceedeth all that ſwarme & flocke of miſchiefes, which comming by heapes into our life, wrappeth & couereth it with infinite diſtreſſes and miſeries. Out of the which there reſteth but one way onely to ridde our ſelues, namely, the feare of God: wherewith whoſoeuer is indued, he only in ſo manifold tempeſts ſhall not be ſtirred or moued, he only being led by the ſpirit of God with full ſaile ſhall ariue at the deſired hauen of felicitie.

CHAP. VIII.

1 Who is like the wiſe man? and who knoweth the interpretation of a thing? the wiſedome of a man ſhall make his face to ſhine: & the ſtrength of

1 WHoſoeuer therefore is adorned with this notable and ſinguler gift, and indued with this heauenly wiſedom, which onely is giuen of God, I ſee not that any thing can be foũd better or more excellent than he. Vndoubtedly this treaſure

ſure is vncomparable, whereunto all other thinges, be they neuer ſo coſtly and precious, being compared, are nothing. For beſide this, that thereby he knoweth the ſecrets of nature: that he vnderſtandeth the cauſes, beginnings, proceedings and endinges of thinges: that he foreſeeth the waie and order of his whole life: briefly, that he excelleth in counſell, autoritie, and iudgement, which thinges in proſperitie may be to him an ornament, in aduerſitie a comfort and ſafegarde to himſelfe and others: beſide all this, I ſay, he being nouſled vp in the knowledge of celeſtiall diſcipline, and colluſtrated with the ſpirite of God, doth both himſelfe thorowly vnderſtande, and alſo to others faithfully expounde, the ſenſe and meaning of Gods lawe and his will, and alſo ſhewe the waie to eternall bliſſe & felicitie. To be ſhort, from his mouth, as from the prophet of God, oracles are fet & demanded: & he liueth as it were a God vpō earth in reuerēce of all men: whoſe very countenāce ful of maieſtie, ſpeaketh wiſedom, & both worketh a certaine reuerēce in the mindes of men, & alſo promiſeth to the lookers on aſſured hope & helpe. For

his face ſhall be altered.

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the force and operation of this inwarde light is ſo great, that it cannot be keept in: but on euery ſide breaking foorth, in his mouth, eies, countenance, apparell and geſture, openeth and declareth it ſelfe in wordes, and deedes: and the very mildnes of his lookes and gentlenes argueth, that all immanitie, crueltie, impudencie, pertinacie, crabbednes, moroſitie, with the whole ranke of vices and euill affections, is farre expelled and driuen out of his minde.

He returneth to the duties of iuſtice towardes men, & giueth precepts of obedience to magiſtrates.

21 (ſay,) take heede to the mouth of the king, and to the word of the oth of the Gods.

2 But what do I ſtay in reciting and dilating the praiſes of wiſedome? The which how great they are, may better be perceaued by vſe and practiſe, than by any wordes: & perchance in ſome other place occaſion wilbe offered, to commend and extoll her more conueniently. Wherefore let vs returne to the ſecond effect of the feare of God, that is, iuſtice or equitie. Wherein I thinke that of great waight, & worthy to be obſerued, how the inferiors ought to behaue themſelues toward their ſuperiors,

ſuperiours, the ſubiectes towarde the magiſtrates, the princes, kinges, and rulers, towardes their ſubiectes. For not only by well ruling and gouerning, but alſo, and I cannot ſay whether a great deale more too, by well obeying, is made perfect and eſtabliſhed the happines and felicitie aſwell of the weale publike, as alſo of euery priuate man. Wherefore he that is giuen to the feare of God, muſt remember, if he be a ſubiect, diligently to obſerue the mouth of the king: that is, ſeriouſly to keepe and put in execution his ſtatutes, commandements, and decrees, to take and eſteeme his life and diſpoſition for a law, as farre forth as they are not againſt the will of God: not only becauſe it is a daungerous thing and worthy death, to do againſt his minde or lawes, but alſo becauſe the law of God, and our owne conſcience bindeth vs to the obedience of princes: as to them, which are appointed and ordained by God, to the protecting of the good, and correcting of the bad, & repreſent Gods perſon vppon earth. Whereupon of the holy prophetes, and namely of my father Dauid, they are called Goddes: ſo that it ſhal not eſcape vn-

 puniſhed

punished before the tribunall seate of God, for any to oppose themselues vnto their rule & gouernment, especially since all the people haue boũd themselues with an holy oth to their obedience: so that without manifest periurie, and violating of the most holy name of God, they cannot resist or withstand them.

3 Neither is there any cause, that in hope to auoide his sight, and escape his power, thou shouldest the freelier offende against him. He is not such a one, that thou canst easily mocke him, or lightly (whensoeuer thou wilt) escape out of his handes. For the power of kinges reacheth farre and wide, neither is there any sanctuarie so holy, or any hold so sure and defenced, that can saue or deliuer thee from his furie and wrath. Take heede therefore, least thou offende in any thing, and prouoke the kinges minde against thee, or alienate it from thee. For if it like him to put thee to death, all is vndone, thou art vtterly gone. For hee can doe in his kingdome, what he will.

3 Be not troubled how thou maiest go out of his sight: stand not in an euill thing: for whatsoeuer pleaseth him, he will doe.

4 Now he cannot so soone command, but streight-way his officers & souldiers will

4 Where the word of the king is, there is

will see it executed, and dispatch it out of hande: making no question, why, wherefore, or by what right hee commaundeth: but whatsoeuer hee inioine them, that foorth-with they are minded to execute and accomplishe, and doe not so much as abstaine from, or make anie staie in those thinges, which they knowe to bee commaunded in his rage and chafe. So greatly is power and might ioyned with the will & words of kinges: neither, if hee doe neuer so vniustly, will any demaunde any reason of his deede.

power: and who may say vnto him, what doest thou?

5 Wherefore, whosoeuer wisheth well to him-selfe, and loueth his owne life, and tranquillitie of minde let him take diligent heed that in no cause he displease the king, but in all pointes obserue his commaundements. For they which are obedient, and readie at commaundement, being inuironed with the fauour of Princes, as it were with a wal, doe both liue without feare of punishment, and also easilie and securelie inioie the goods giuē thē of him. For magistrats (as was said before) are ordained of God for this purpose, that they may defende

6 He that keepeth the commaundement, shall know no euill thing: Also time and iudgement knoweth the wisemans hart.

the innocencie of the good, and keepe vnder the outragiousnes of the wicked. Neither do I speake this, that whatsoeuer the king commaundeth, be it iust or vniust, should absolutely be done: (for here that hath his place, We ought rather to obey God, than men) but this I say, that the wiseman ought to know all iust occasions to bowe and obay, and be able discreetly to discerne the fit oportunities of time, lest by resisting the kings decrees out of time, he bring himselfe to destruction, and weaken the estate of the common weale.

6 For euery purpose hath his time and iudgement: else the euil of man is great vpon him

6 For, as I said before, euery thing, action, deed, and deuise, hath his fit time and conuenient season: which euery one that wise is, will marke and obserue: but he, that neglecteth or despiseth the same, vnto the infinit griefs & miseries, whereunto mankinde is otherwise subiect, doth willingly pull vppon himselfe many other discōmodities & mischifes, aswell in al other things, as especially in those matters, which touch the obedience of princes: against the which whosoeuer offendeth, although assone as the deede is done he bee not punished, but the penal-

tie

tie is for a long time differd, yet notwithstanding let him vnderstand, that he must once suffer and indure it, either by the Prince reuenging the iniurie in this life, or by God punishing the wickednesse after death.

7 The which because hee knoweth not when it will be, and is ignorant what the Prince, or God determine against him, (for who can foreshew him the dãgers that shall be, or foretell him the moments of times to come?) it cannot be, but that he be vexed and tormented with remorse of conscience, and dread of punishment, and lead a life more bitter than death.

7 For he knoweth not what shall be: & how it shall fall out, who cã tel him?

8 Neither doe these thinges tende to this end, to arme with tyrannie Princes and Magistrates against their subiectes, as though they had full and absolute power ouer euerie man to doe with them what they lust: But rather since they are men, they must needes know that their power is limited, determined, & set down: & that there are many things, which may admonish them of their weakenes, frailnes, and impotencie: and which may hold them within the bonds of modesty and huma-

8 There is no man that hath power ouer the spirite, to prohibit the spirit: & there is no power in the daie of death: and there is no sending in the battle: and wickednes shall not deliuer the vsers thereof.

nitie. For who is there, bee hee neuer ſo potent and puiſſant a monarke, that can either keepe in and holde backe the winde, a very light thing: or turne it into what part of the world he will? Who is there of all men mortall, that can keepe off or driue awaie death, a thing common to all men, when-ſoeuer it commeth vppon him? Who is there, that canne keepe off the little bullets, which in the battell fly abrode as thicke as haile-ſtones, from the bodie of the King: or promiſe him aſſured victorie: and flight and ouer-throwe to the enimie? certainelie no man. Wherefore let the Prince ſo behaue him-ſelfe towarde his ſubiectes, as he that knoweth him-ſelfe to bee ſubiect to the king of kinges: from whoſe reuenging hand no humane power ſhall deliuer him, if he ſtaine and defile his throne with vngodlines, vniuſtice, and crueltie. Which thing (alas!) I can bee witnes, too too oft to bee done and practiſed.

Becauſe in mutuall duties of magiſtrates towarde their ſubiectes, and ſubiectes toward their magiſtrates, many things happen amiſſe:

misse: which doe offend the weaker: Solomon by a very fitte and profitable digression entreth here into a discourse of the prouidence of God, and the œconomie or order of celestiall iustice: to the intent he may heale and remedie such offences.

9 FOr, as I considered all thinges, which are done vnder the sunne, and diligently obserued the affaires of men, I chaunced to see this also, that Empires and gouernments, which were ordayned by GGD for the profitte of men, are ruled and ordered for the most part to their vndoing and destruction: while kinges doe not studie for their weale and commoditie, ouer whome they beare rule, (as reason is they shoulde:) but referring all thinges to their owne pleasures and lustes, doe not onely neglect the common good, and publike profit, but also depriue their Subiectes of their goods, libertie, and liues, to increase their owne wealth & establish their kingdom, oftentimes with their owne destruction.

9 And this I saw, as I gaue my heart to euery worke which is done vnder the Sun: a time that mã ruleth ouer mã to his euill.

10 Whose life although it bee such, that it ought to bee lothed & abhorred as

10 And for all this, I saw the wicked buried,

and they returned: but from the place of holineſſe there wēt ſome, and were forgotten in the citie, where they had done ſo: likewiſe this is vanity.

well of men as of God, yet notwithſtanding, I ſee ſuch an vnskilfulneſſe, or madneſſe in the people, that theſe tyrantes, whome they feared, hated, and wiſhed cutte downe being aliue, the ſame being dead, they worſhip, reuerence and adore as gods: and who deſerued not ſo much as to bee receiued into the wombe of the earth, the ſame they adorne with epitaphes, celebrate with praiſes, in honour of them inſtitute ſolemne plaies, erect ſtately images, and almoſt call back their wicked aſhes into life: whileſt they place and ſet their children (cuill egges of euill birdes) in the throne of their fathers, as though it were a ſmall thing for them to bee drawen drie and ſpent vp by their parentes, vnleſſe they bee vtterly worne out and troden downe by the vnhappie childe. But contrarily godly and iuſt Princes, whoſe remembrance ſhould haue bin perpetuall and ſacred, are ſcarſe departed, but they are ſtraight forgotten and out of minde, as though they had neuer bin. Yea, & in this citie of Ieruſalem, which as it is eſpecially choſen & conſecrated to the worſhip of God: ſo it ought moſt religiouſly to keepe and celebrate the

the remembrance of good Princes: I see often-times good Magistrates, which haue verie wel deserued of them, & wisely, iustly, and profitably wealded & ruled the Common-wealth, when they are dead, to be neglected, forgotten, and cast out of mind: Such is the ingratitude, maliciousnesse, and vanitie of men.

11 Which peruerse & prepostrous dealing of both sides, seemeth vnto mee to spring and proceede from two fountaines. First from hence, because men misdeeming and mistaking the order of Gods iustice, and his longanimitie and long suffering, which hee vseth towarde sinners, when they see that these vngodly princes and tyrants are not foorthwith punished of God, hereupon take occasion to sinne more freely: thinking it a sure & certaine waie to follow their steps, whom they see not onely suffer no punishment for their offences, but also to haue had great aboundance of all thinges in this life. Whereas, if they had neuer so smal a tast of heauenly thinges, they shoulde hereby bee moued and inuited to repentance, godlinesse, and vertue, thinking this with themselues, that God doeth not

11 Because there is not sentence executed against an euill deede speedily: therefore the heart of the sonnes of men is fully set in thē to do euill.

not ſuffer the vngodlie to raunge and beare ſwinge, either becauſe hee careth not for humane affaires, or becauſe hee is vnable to remedie this, and keepe them vnder: but that hee watching for ſome fit oportunitie to correct men, doth (of his infinite goodneſſe and mercie) ſo long deferre their puniſhment, vntill it being inflicted vppon them, may either be profitable vnto them, or an example vnto others.

12 Although the Sinner, that doth euill an hundred times, yet hath his life prolonged: Yet further I know that it ſhalbe well with them that feare God, which ſhew reuerence before him.

12 And although, God of his ſinguler wiſedome ſo diſpoſing it, wee ſee the vngodlie haue all thinges in this life at their owne luſt: and that their offences, bee they neuer ſo horrible, and a thowſande times iterated, are ſo farre from hindering them to liue in proſperitie, and to prolong their dayes, that they ſeeme euen to bee the cauſe of their proſperitie: yet notwithſtanding there is no cauſe, that hereupon either Princes ſhoulde take occaſion either to rage more freely and cruellie, or ſubiectes to thinke ill of Gods prouidence, and ſo goe forwarde in their wickedneſſe. For this I fully truſt, and knowe moſt aſſuredly, that the religious man and hee

that feareth God, cannot bee but wel: who although hee bee in the depth and verie bottome of miſerie, yet ſtaying him-ſelfe and truſting in his owne good conſcience, and Gods fatherlie prouidence, doeth not onely valiauntlie and ſtoutelie beare all misfortunes, but alſo knowing them to bee profitable vnto him, and to bee prickes of true vertues and patience is brought into ſure hope of an heauenly crowne, and eternall felicitie: which at length of Gods promiſe without doubt he ſhal attaine and inioy.

13 But contratilie I knowe, that the wicked, diſobedient, and ſtiffenecked, ſeeme they neuer ſo much in this life to bee happie and haue all thinges at their will, yet at length they ſhall haue an vnhappie and wretched ende. For although in continuaunce of long life they may ſeeme to compare and contende with the rauennes, yet there is no number of yeares ſo long, no ſpace of time of ſuch continuance, but that their life may worthily bee iudged to haue paſſed & vaniſhed awaie, like a ſhadow or ſmoke. For time, bee it neuer

13 But well is ſhall not bee with the wicked neither ſhall he prolong daies as a ſhadow: becauſe he feareth not before God.

ſo

ſo long, when it is once gone and paſt,& come to his ſet mark,it is but a ſhorttime, or rather none at all. And alſo, the laſt caſt or moment of time taketh awaie all pleaſure & remembrance of the life paſſed:and there is only left the ſenſe of thoſe things which are preſent. Which preſent eſtate, becauſe vnto the wicked and vngodly, by reaſon of the conſcience of their miſdeedes, is full of feare and terrour: ſurely they both in the end of their life(whereby we meaſure ech one his felicitie)being in great deſperation,are greeuouſly afflicted:and being dead, are adiudged to eternall paines and puniſhments. To let this paſſe the meanc while, that in their very happie & fortunate race of life (as they think it) the conſcience of their offences alwaies gnawing & eating them,it cannot be well with them.

14 Another cauſe of this madnes, aſwell of princes as of the people is,becauſe they ſee the good & guiltles afflicted oftentimes with thoſe miſfortunes, wherewith it were more right, that the vngodly and guiltie ſhould be plagued: and contrarily the wicked and miſdoers, cary away thoſe rewards,which were due to the god-

14 There is a vanitie which is done vppon the earth,that there be righteous men,vpon whom it falleth, according to the doing of the

godly & religious: ſurely a thing in mãs opinion moſt vain & abſurd: but yet rather to be adored, than narowly ſearched. For although we know not the cauſe thereof, yet God, which knoweth not how to doe vniuſtly, hath his moſt iuſt and certaine reaſons hereof: whereinto whoſoeuer doth curiouſly looke and prie, he cannot be without blame of vanitie and raſhnes, whereof alſo he ſuffereth due puniſhement, while his minde wearing it ſelfe in vaine is grieuouſly tormented, and often times breaketh out into wicked and horrible blaſphemie.

wicked: and there are wicked vpon whom it falleth according to the doing of the righteous: I ſaid, that this was alſo vanity.

15 Wherfore, in my iudgement, which I haue often repeated vnto you, hee doth farre better, which leauing this odious & laborious ſearching of ſecret things, doth with a thankfull, light, and pleaſant heart, take the fruition of, and make mery with thoſe goods and bleſſings, which God hath beſtowed on him: & of thoſe things, which by his labour and induſtrie he hath gotte, eate moderatly, with thankes giuing. Than which thing there ſeemeth none better or more excellent to be giuen man of God in this life: I meane, than to haue a minde voide of care and griefe, which

15 And I praiſed merineſſe: becauſe there is no good to man vnder the Sunne, but to eate and drinke, and bee merrie: for this is added him of his labours, all the daies of his life, which God hath giuen him vnder the Sunne.

which being contented with his meane eſtate, knoweth howe to vſe well the thinges preſent, and inquireth not too curiouſly after thoſe things, which God would haue hidden from him.

16 And that this is ſo, my ſelfe haue tried by experience, as who was moſt ſtudious of worldly wiſedome and humane knowledge, and therein haue taken ſuch paines, as no man hath: and among other things, thought this alſo worthy my knowing, to vnderſtande what was the cauſe, that men of their own accord ſo vexed thẽſelues with cares, cogitatiõs, & griefs, that in the night, which is ordained for reſt, they can take no reſt: And loe, I founde that this is the onely cauſe of all theſe miſchifes, that they wiſhed and wẽt about to know & obtain theſe things which are not lawfull for man to atchiue.

16 When as I gaue my heart to know wiſedõ, and to ſee the buſines, which is done vpon the earth, (for euen day and night mã ſeeth not ſleepe with his eies:)

17 For ſince the workes of God are not only infinite in number, but alſo conſiſting of profound and ſecret cauſes, and compacted of hidden principles, are wrapped in obſcure and intricate difficulties: it commeth to paſſe, that the mind burning with deſire to know thoſe things, which paſſe the capacitie of mans wit,

17 Then I ſawe all the worke of God: that man cannot finde out the work, which is done vnder the Sunne: although that mã labour to ſeeke:

witte, is maruailouſly vexed: and the more is this deſire of knowing inflamed and increaſed, the farther a man, going forward therein, perſwadeth himſelfe, that he draweth nearer to the marke: and neuer ſo little more may reach thoſe things with his finger, which he is many miles from: and which by no labour or watchings, he ſhall euer attaine. Whereof muſt needes inſue a wonderfull vexation and griefe of minde.

yet he ſhall not find: yea if the wiſeman ſay, that he knoweth: yet he cannot find it out.

CHAP. IX.

BVt hauing thus ſhewed the remedy againſt curioſity, let vs thither return againe, from whence we haue ſomwhat digreſſed. This (I ſay) I haue oftē & earneſtly toſſed and reuolued in minde, what ſhould bee the diſtance and difference betwixt the good and the badde in this life, ſince wee ſee this manifeſtly, that proſperitie and aduerſitie are alike common aſwell to the good, as to the badde. Wherefore thus I firſt iudge and define, that they which liue iuſtly, godly,

1 *Certainly to all this haue I giuen my heart, and to declare all this: That the iuſt & wiſe and their works are in the hand of God: both loue and alſo hatred man knoweth not by all thoſe things which are before them.*

godly, and wiſely, cannot be but for the ſame beloued and accepted of God: and therefore that he hath a care of all their doings, affaires, goods, & life too. Which thing ought ſo fully to be perſwaded vnto all godly men, that albeit in this life they be oppreſſed with manifold miſeries, and moſt hard caſualties, yet they may vnderſtand that this notwithſtanding, they are deare and beloued of God, who diſpoſing of their affaires, as of his owne, turneth al thinges to their health & benefit. Then may we aſſuredly determin, that they cannot be but hated and abhorred of God, which liue vngodly and wickedly: although they abound in all wealth & plenty. For God himſelf is chiefely good, conſtant, a louer of the good, & hater of the wicked: neither yet for al this, doth he not ceaſe to afflict & correct thoſe, whom he loueth, or would haue them without all part of his goodnes, whom he hateth. So that in this behalfe he is an vnequall waigher and eſteemer of things, which meaſuring the loue or hatred of God, either towarde himſelfe, or towarde other, by the euentes: pronounceth thoſe to be fauored and beloued of God, with whom

all

all thinges goe well in this life, and contrarily that they are hated and abhorred, with whom all things goe ill.

2 For if we consider this diuerse interlude of life, subiect to sundrie mutations and alterations, there-from to drawe arguments to make vs thinke well or ill of the good-will, or ill-will of God towards vs, then farewell our tranquillitie of mind, since that in this worlde, there appeareth no difference at all betweene the friends, and foes of God. For there is all one end of the iust and vniust, of the good and bad, of the pure and vnpure, and they are subiect all to one daunger, aswel they which being indued with faith, offer sacrifices vnto God, as they which contemning the commandements of GOD, neuer offer at all. To be briefe, the case & estate is all one of the godly, and of the vngodly: of the periurer, and him that abhorreth periurie.

2 All these as to all other: one chaunce to the iust, and to the wicked: to the good and pure, & to the polluted: to him that sacrificeth, and to him that sacrificeth not: like good, like sinner, he that sweareth, as he that feareth an othe.

3 Which thing certainly, (as I saide before) is so hard and grieuous to mans nature, that it seemeth that nothing can happen more harde, or grieuous in mans life. For hereupon the minds, euen of the Godly, which are not yet well grounded

3 This is most euill of all that is done vnder the sunne: that there is one chaunce to all:

and also the hart of the sonnes of men are ful of euil: and extreme madnesse is in their hart, in their life, and after that vnto the dead.

and confirmed in the doctrine of Gods prouidence, are not a litle shaken: and the vngodlie, as well Princes, as priuate men, take occasion to reue abroade more outragiouslie, to offende more freelie, and to bee madde with greater libertie in this life: as though they, which doe well, did but lose their labour, while they thinke that vertue is not onelie lesse profitable than vice, but also more open and exposite to iniuries and harme. For they, seeing those thinges onelie, which are before their feete, like bruite beastes are mooued with thinges present, beeing litle carefull for thinges to come: and foresee not the punishment, which following the wicked man going before limping and haulting, neuer leaueth him, vntill at the length hauing caught him in death, it throwe him headlong into the bottome of hell, and afflict him with eternall tormentes. But the wicked, as I said, beeing secure of these thinges, and nothing regarding them, & also iudging the soule to die with the body: thinke all that time lost, which is not spent in their outragious pleasures

sures and abominable lustes.

The saying and oration of the wicked, brought in of Solomon, by a Prosopopœia, which also is reported Sap. 2.

4 FOr, (saith the wicked) what haue the dead left them: where all sense and feeling beeing taken away, together all hope of good is abandoned? Nay, while wee may inioy this light, goe to hardly, let vs liue voide of all religion, and free from all feare, and loue at our lust. And if the times bee harde and euill, yet there is no cause that therefore in desperation wee should wishe for death: before which any life bee it neuer so miserable is to be preferred. For if the world bee naught nowe, it will not be so hereafter, so that wee may liue to it. As long as wee are aliue, there is hope of better, but the wretched dead men haue no hope remaining. And in trueth, I had rather haue a dead dogge, than a liue lion: & sette lesse by the most mightie, wealthie, and wisest man dead: than by the most needie, wretched, and vngodly

4 For whether it be that is chosen: to all the liuing there is hope: for with a liuing dogge, it is better than with a dead Lyon.

man, so that hee be aliue.

5 For the liuing know that they shall die. But the dead know not any thing: and they haue not further any reward because their remembrance is forgotten.

5 For the liuing, which knowe assuredly, that sometime they shall die, doe so much the more eagerly and earnestly giue themselues to pleasure, howe much lesse they know remaineth of their life: and doe recompence and make vp the shortnes of life, and enuious nature, with the store of delectation, & abundance of pleasure. They eate, they drink, they sing, they daunce, they loue, and delite themselues with those things which are done in this life. But the dead (say they) are without all these things, whose sense being vtterly taken away, they haue not so much left them, as to knowe that any such thinges are in the world: no more, than a stone or stake: who also haue not so much as any profite or good by this, that in their life-time, they being deuout and religious, abandoned themselues from all pleasure, & gaue themselues wholly to vertue: but rather in this behalfe are to bee accounted more vnfortunate than the other: because they vsed not those goods and pleasures, which in their life time they might haue inioyed: and beeing dead, in like case with the wicked, they

they come into perpetual forgetfulneſſe, and carry away no reward of their carefull and paineful godlineſſe.

6 There is no man in hel, to haue their vertue in admiration, there is none, to loue and thanke them for their good turnes, nor any for them in like manner to fauour or ſet by: but being depriued of al loue, hatred, emulation, enuie, and all other affections, they haue nothing as the liuing haue, no ſocietie or fellowſhippe with them that bee aliue: nor the liuing with them: ſo that, were they neuer ſo deſirous, they can ſend them ouer not one whitte of their goods. Which things beeing ſo, that no ſenſe or feeling at all remaineth after this life, but that the ſouls die with the bodies, what elſe remaineth but, that while we may, we eate, drinke, make good cheare, and bee merry, redeeming the ſhort time of our life? And theſe are the voyces and ſayings of the vngodly, proceeding of ſinguler madneſſe, wherewith they exhorte one another to a diſſolute and voluptuous life.

6 Both their loue, & their hatred, and alſo their emulation nowe is periſhed: and they haue no more part for euer of all that is done vnder the ſunne.

7 But thou, which art touched with the feare of God, ſo prepare and behaue

7 Goe to, eate thy bread with

gladneſſe, and drinke thy wine with a good hart: for now God accepteth thy workes.

thy ſelfe as one that waiteth for a better life after this, of God the giuer of all thinges: and therefore ſuffer not thy ſelfe to bee drawen away by the intiſementes of pleaſures from the ſtudie of Godlineſſe: neither doe ſo loth and abhorre them, that while they be honeſt, mitigate the miſeries of life, & reioyce the minde, thou thinke it not lawfull to inioie them. For (as I haue often repeated alreadie) a good part of the fœlicitie of this life, conſiſteth in this, that a man leauing too much labour, care and trouble: (which by diuerſe cauſes come ſwarming into this life) doth recreate his minde with moderate pleaſures, and giue himſelfe to the quietneſſe thereof. Wherefore I do not forbidde, but rather exhort thee, to eat merrily the bread, which thou haſt gotte with thy own labour, and drink cheerefully the wine, which thy owne vineyeard yeeldeth thee: and that with the boulder and greater courage, beecauſe thou knowſt, that thou art deare and acceptable vnto God: and art alſo fully perſwaded, that al things are created of him for thy vſe, that thou mighteſt merily

merily take the fruition of them with thanke-giuing. For the earth is the Lords, and the fulneſſe thereof, which hee hath made and prepared not for him-ſelfe, ſince he hath neede of nothing, but for the ſonnes of men, that ſerue and worſhippe him.

8 Wherefore lay away this ſeuere countenance, and put off this austere kinde of life: leaue off this mourning, ſadde, and heauie weede: and put on new, freſh, and gallant attire: but yet according to the rate and meaſure of thy habilitie. neither be of this minde, that thou ſhalt pleaſe God the better, if thou come abroade with thy beard vntrimmed and full of filth, thy head vncombed, thy face ougly, ill-fauored, and ful of horeneſſe, & deformitie. For whereto ſerueth this plenty of oile, whereof here we haue ſuch ſtore, if thou anoint not thy bodie therewith, and thereby make it ſmooth, and nimble: and dreſſe not thy head with ſpickenard, to make it fairer, neater, and ſweeter? Therefore vſe all theſe commodities and benefites of life, but moderately & honeſtly: acknowledging God to be the author & giuer

8 *At all times let thy garments be white, and let not oile be wanting on thy head.*

giuer thereof. For we ought not to condemne the vſe, but the abuſe of honeſt pleaſure. And as they are in fault, that folowe them too much: ſo are not they without blame, that proclaime warre, as it were, generally againſt pleaſure, whom for the ſame cauſe we call rude, rough, immane and clowniſh fellowes.

9 Iniey the life with the wife which thou haſt loued all the daies of the life of thy vanitie, which god hath giuen thee vnder the ſunne al the daies of thy vanitie: for this is thy part in this life, and of thy labor which thou haſt labored vnder the ſunne.

9 Mary, whoredomes adulteries, inceſts, fornications, and vnlawfull luſtes, as things abhorred of God, I vtterly forbid: but the imbracings of thy own wife, and lawfull wedlocke, I am ſo farre from condemning that I doubt not to exhort you all, all the time of this vaine life, to loue, cheriſh, and foſter them, whome GOD in lawfull matrimonie hath ioyned vnto you: and with them honeſtly to recreate your ſelues. For in trueth, all theſe are no baſe or ſlender giftes of GOD: the which whoſoeuer hath skill to vſe, as he ought, aſſuredly he, if there be any, is happy in this life. For what can wee haue greater, or better, of all the labours, which we ſuſtaine vnder the ſun: than by vſing matters, & men orderly, to gette honeſt pleaſure ioyned with tranquillity of mind.

10 But

10 But here (as I warned you beefore) wee ought to take diligent heed, and vſe a continuall caueat, leſt while wee followe pleaſure, ſlydeing with the ſlipperineſſe thereof, wee fall into looſeneſſe of life, idleneſſe, and ſloth. But rather, while time ſerueth, to doe honeſtly, iuſtly, and liberally, let vs omitte noe occaſion to doe well. But what matter ſoeuer of practizing vertue offer it ſelfe vnto vs, let vs couragiouſly take it, and thereto valiantly apply our ſelues, to the end we may be the better liked and accepted of GOD the giuer of all theſe goods. Let vs remember (I ſay) that here we ought ſo to giue our ſelues to pleaſure, that withall wee haue that in minde more earneſtly, that euen nowe is the time to labour and to watch vnto the worſhippe of GOD, and the workes of mutuall charitie. For when wee are gone out of this worlde, and our bodie beeing committed to the ground, our ſoule is returned to him, that gaue it, it wilbe too late to repent vs of our wickedneſſe, too late to bee willing to doe well, too late to amend our life. For there thou canſt doe nothing, nor

to *All that thy hand ſhall find to doe after thy power, doe thou: for there is neither worke, nor inuention, nor knowledge, nor wiſedome, in the graue whither thou goeſt.*

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nor take anie deuiſe of wiſedome, or woorke anie meanes of policie, to doe anie thing that maie doe thee good: or where-by thou maieſt reape anie reward. For that will not bee a time to ſowe, but to mowe: not to ſcatter abroade, but to gather vp: not to worke and labour, but to receaue the wages for thy labour.

He returneth to the queſtion begun in the beginning of the ninth Chapter.

11 I turned, & ſeeing ſaw vnder the ſunne: that the ſwift hath not the race, nor the ſtrong haue the battel, nor the wiſe-men bread, nor the prudent welth, nor the men of knowlege fauor, but time and chance hapeneth to them al.

11 BVt leauing theſe, let vs returne to our former queſtion concerning the euents of al actions, aſwel of the godlie, as of the vngodly: and concerning the prouidence of GOD in both. We ſaid, therefore, that the euentes of things doe not depend of our actions or deuiſes: but of the pleaſure of GOD that moderateth them. And that this may bee the clearer and more manifeſt, I praie you, a litle waigh and ponder the matter with mee in this order. Doth it not ſeeme right, that hee, which excelleth in lightneſſe and ſwiftneſſe of bodie, ſhould in running the race beare away the

the goale? And hee, that hath the greater armie in number, valianter ſoldiers in prowes, and himſelfe better skill in warre, conquer and haue the victory? And he, that is indued with wiſedome, abound in all thinges neceſſarie for life: and he, that excelleth in prudence, & wit inhandling matters, haue plenty of riches, wealth, and treaſures? Laſtly, that they which are inſtructed and furniſhed with ſinguler knowlege of notable things, and great vnderſtanding, ſhould be preferred before other mē in fauor, autority, dignity, & worſhip? Surely it cānot be denied. For the order of nature requireth, & reaſō itſelfe cōmādeth, that as euery mā is moſt excellent in any kind of ſtudy, ſo therein he ſhould likewiſe gette more, & obtaine a better euent, than they which cannot doe ſo much in the ſame kinde. And yet, oftentimes we ſee it falleth out contrarily vnder the ſun: that the ſwift are ouercom of the ſlowe, the ſtrong of the weake, the wiſe of the ſimple and vnskilfull. Not becauſe theſe are better or excell the other in skill & hability of doing; but becauſe the euentes, whereunto all their doinges are directed, and for whoſe

ſake

ſake all their actions are compaſſed, are not in their handes, but in the power of GOD only, who often-times to beate downe the pride of men, which waxing ſtoute and fierce by means of theſe helps and defences, thinke themſelues welnigh as gods, ſuffereth the very vileſt and moſt abiect perſon to haue better ſucceſſe in matters. Whereof (not to goe farre) we may haue a notable example in my father Dauid, who beeing but a litle one, very weake, and without armour, vanquiſhed and ouer-threw that huge giant GOLIATH, whome al the hoſt of the Iſraelits ſtood in feare of, and that only with one caſt of his ſling: and who likewiſe afterward being annointed King, ſo auoided the crafty lyings-in-wait of that ſubtile ACHITOPHEL, that they turned to his owne damage and deſtruction: and that, not by his own wiſedome, or mightineſſe of counſell, but by the goodneſſe and fauour of GOD, who according to his owne wiſedome and iuſtice, illudeth and fruſtrateth the power and wilineſſe of men, that hee that glorieth, ſhould glory in the Lord.

12 And howe can man bring about the

the euent and ſucceſſe of his deedes and deuiſes, who knoweth not ſo much as his owne time: I meane not that time of death only, (which one time ouerthroweth all the deuiſes of men in a moment) but alſo that of miſeries and misfortunes, which alreadie hanging ouer his head, will ſuddenly fal vpon him at vnawares, and when he thinketh nothing leſſe? For, as fiſhes are taken with the guilefull-hooke, or nette: and as birdes are caught with the deceitfull ginne: ſo men are ouerwhelmed with ſuddaine caſualties and aduerſities, which I would haue to be ſpoken as of all generally, ſo of the wicked eſpecially. For the godly, religious, and ſuch as feare God, although they bee intangled with the very ſame chaunces, yet they happen not vnto them at vnawares, nor turne to their deſtruction. For they both foreſee them long before, and alſo knowe that they are ſent them of God, for ſome good end.

12 *For man is euen ignorant of his time, as fiſhes, which are caught in the euill nette: and as the birdes which are caught in the ſnare: like vnto them are the ſonnes of men ſnared in the time of euill when it falleth vpon them ſuddenly.*

Solomon ſhewed aboue that the euents of things are in the hands of God, that all our wiſedome & worldly pollicies are of litle valew

valew or force to ouerthrow the disposition & ordinance of God. Now therefore lest any man should hereby gather, that wisedome were a contemptible thing, & of litle worth, & to be no more accounted of thã foolishnes: here againe, by a digression, he entreth into the commendation of wisedome.

13 *Also this wisdome I saw vnder the sun, and it is great with me:*

13 BVt when I say, that the euent of all our counsels and deeds, are not in our own power, but in the hands of God: I would not haue any man to suspect, that I make alike account of wisedome and foolishnes: and esteeme aswell of ignorance as of prudence. For (as I said before) great and inestimable is the possession of wisedom: which is so greatly esteemed and regarded of me, that in respect of it, I set litle by al other humane things: whereof how great the force is, and how singuler the profite, I will declare by one example.

14 *A litle city, and few men in it: and there came against it a great King, & besieged it, and built great forts against it.*

14 I remember, that I haue seene a verie little citie, fenced with slender walles, and defended by a smale number of citizens: the which a mightie and puissaunt King beeseaged with a great armie of footmen and horsemen,

com-

compaſſed it about with great trenches, rayſed vp ſtrong munitions, diſcharged terrible gunnes, and layde againſt it all kinde of warlike engines: in-ſo-much, that it ſeemed to be not farre from ſubduing and vtter ranſacking.

15 Whenas one poore man, but indued with great wiſedome, contrarie to all mens opinion and expectation, preſerueth the citizens, vanquiſheth the King, deliuereth the citie, and ſetteth it free, not by force, armour, or power, wherein the beeſeager was far ſuperior: nor by riches and abundance of meny, (for he was as is ſaid before but a poor man: but by the only prince or moderator of human affaires, wiſdom: which notwithſtanding (ô wonderful vnskilfulneſſe, or rather malicioufneſſe of men) is therfore forgotten, becauſe it proceeded from the poore man. Therefore I ſay, it was both at that time ſmally regarded, and of the poſteritie litle celebrated, becauſe that notable deede and worthie enterpriſe, whereof all ages after ſhould haue talked, was not atchiued & performed by ſome wealthie, mightie, and noble man in the common wealth

15 And he ſaued in it a wiſe poor man: and the ſame deliuered the citie by his wiſedome: and there is not a man which remembreth that ſame poore man.

wealth,but by an obſcure,poore and baſe perſon: as though forſooth wiſedome were not laudable and praiſe-worthie enough of it ſelfe, and in her own nature, but needed to haue her commendation & glory of her poſſeſſior, whereas whatſoeuer true praiſe & commendation men haue,they ow it only to vertue & wiſdom.

16 But I ſaid, better is wiſedome than ſtrength: although the wiſe dome of that poore man be deſpiſed,and his words be not heard.

16 Wherefore, I doe and not without good cauſe ſet down,that wiſedome is far better than might or ſtrength of the body. For might and ſtrength, vnleſſe it bee ruled by wiſedome, with his own weight falleth down, & is turned to his owne deſtruction: but wiſedome and ſharpnes of wit in ordering matters,being but in a feeble body, bringeth about & perfourmeth moſt profitable things: whoſe praiſe and commendatiō (as I ſaid before) is not obſcured or hindred by this, that in an obſcure & poore man,it is contemned of the ignorant & rude people, & her holeſome precept nothing regarded: but the rather herein doe ſuffer due puniſhment for their fooliſhneſſe & ingratitude, that by ſhutting their eares to the admonitions of the wiſe,runne headlong into many miſeries and calamities.

17 But

17 But they which are farther from the naughtie opinions of the people, and haue more diſcretion and knowledge, willingly and attentiuely heare the ſaiinges of wiſemen, and obey the ſame. Yea, they receaue with greater attention and readines, the lowe and ſtill voices of the wiſe, than the loude cries and madde exhortations of vnwiſe captaines among the troupes of fooliſh ſouldiers.

17 *The wordes of the wiſe in ſtilnes are more to be heard, than the crie of him that ruleth among fooles.*

18 Wherefore, if it were in my choiſe, I had rather haue in the field one wiſeman, than tenne valiant warriours, were they neuer ſo well appointed and armed with ſure harneis, and excellent weapons. For the wiſe-man with his counſell and aduiſe oftentimes ſaueth not onely himſelfe, but alſo whole armies, cities, and countries: but one raſhe and headie man truſting in his ſtrength, with one only fault and eſcape, ouerthroweth many excellent good things, and draweth an infinite number with him into miſcheefe and deſtruction: which thing as it falleth out in the gouernement of Commonwealthes and eccleſiaſticall adminiſtration, ſo eſpecially in warrefare and battailes, where by one mans fall, whole ar-

18 *Better is wiſedome, than the weapons of warre, but one ſinner deſtroyeth much good.*

mies many times are ouerthrowen.

CHAP. X.

1 As dead flies make to ſtinke and putrifie the ointment of the Apothecaries: ſo him that is eſteemed of for wiſedome and glorie, a little folly corrupteth

AND becauſe it is a very hard matter to leade our life ſo wiſely, that ſome-times we erre not therein, & fall into ſome errour & follie: we ought earneſtly to fore caſt and prouide, leaſt the ſame at ſome-time happen vnto vs. For often-times all the glorie and commendation of our honeſt life, is ſtained and caſt to the ground by one ſmall fault and meane eſcape: ſo that all thoſe thinges, which heretofore thou haſt done, ſeeme to bee brought to paſſe not by wiſdom or iudgement, but by the proſperous ſucceſſe of fawning fortune. And euen as dead flies (beaſtes verie ſmall, and no leſſe vile) doe ſo putrifie and corrupt the moſt precious ointment, & odoriferous boxes of the Potecaries, that they giue out a naughty and ſtinking ſauour: euen ſo the leaſt folly, and miſordered action of the wiſeman, marreth, blemiſheth, & diſgraceth all the praiſe and commendation of his former good life.

2 Where-

2 Wherfore there is nothing more excellent or profitable than wisedome: If a man keepe it constantly, & cuenly, with the which whosoeuer is indued, he shall haue her as a faithfull counselor in all his life: & vse her as a rule & square in all his actions, duties, words, deeds, & thoughts. Which both at home prescribeth, how the house & familie is to be ordered, the countrey & common wealth gouerned, lawes & statutes for the citizēs ordained: & abroad teacheth, how to intreat a frīed freindly & courteously: & how to deale with a fo warily & couragiously. She is alwaies, (I say) ready at the right hand, neuer leaueth or forsaketh, no not in the most perillous & daungerous times. Nay rather she neuer sheweth her selfe more ready, nor lendeth her helpe more freely, than when aduersitie and tempestuous stormes fall vpon vs. And euen as by nature we vse the right hand, most promptly and readily to euery turne & busines: so the mind of the wisemā, being as it were placed on the right hād, is most fit, apt, & ready, to vndertake & atchiue euery thing fortunatly. Cōtrarily the heart of the foolish & vnwisemā, being set as it were on

2 The hart of a wiseman is on his right hand, but the heart of a foole on his left.

the left hand, is vnapt, vnready, and vnprofitable to euery thing: as being led & caried not by reason and iudgement, but by a blind furie and affection of the mind.

And euen in the waie, as the foolish man goeth, his heart faileth: and telleth to all that he is a foole.

3 And although he neuer so much dissemble his folly and would neuer so faine seeme wise, yet he cannot hide or keepe close his foolishnes. But his face, eies, countenance, going, gesture, and all the state of his bodie sheweth and bewrayeth the vice and disease of his mind: and his very talke, which we vse in euery place, and whereby man differeth from a brute beast, clearely declareth him to bee nothing lesse than a man. And to speake al at once, whereas all other sores and diseases aswell of the bodie, as of the minde, may either be hid and keept close with a garment, or couered and dissembled by speach: onely foolishnes is alwaies manifest, lieth alwaies wide open, & sheweth her selfe euery waie and on euery side to all men: so that it is a small thing for her to be hurtfull and dammageable to her possessor, vnles she bring him also shame and reproch with her.

Solomon returneth to his former exhortation, and intreateth of the mutuall duties of iustice,

stice, aswell of princes, as of subiectes.

4 But I cannot tell how, being caried awaie with the desire to commend wisedome, I am brought from our purpose, and drawen awaie from our present argument. Wherefore let vs returne againe to that precept of iustice, touching the obedience due vnto princes, which we touched before, and somewhat more at large prosecute the same. Wherefore if it chaunce (as princes are easily prouoked, but hardly pacified: quicke to anger, but slowe to quietnes) that the wiseman fall into displeasure of the king, although it be for some small offence, or without any offence of his, and the king in his angrie moode, haue already depriued him of honour, or some part of his goods, or casting him into prison, handle him wrongfully: I would counsell him that these iniuries, which otherwise he should of necessity take at the handes of the mightier, in this case hee beare patiently and with a quiet minde: stirre nothing, speake nothing, thinke nothing against the prince: but doing his duetie, looking to his owne matters, and being mindfull of his present case: thinke this with himselfe,

4 If the spirit of him that ruleth, rise vp against thee: leaue not thou thy place: for mildnesse pacifieth great sinnes.

ſelfe, that there is nothing better & more profitable, either to keepe the ſtanding of a wiſe life, and the tranquillity of mind, or to pacifie and mitigate the wrath of the diſpleaſed king, than modeſtie, ſoberneſſe, patience, & mildnes of wordes. By which meanes, the hardeſt heartes, and fierceſt ſtomacks, which by no force could be bowed, are eaſily broken, and mitigated, & they which ſeemed inexorable, & vnable to be intreated, are made gentle, & willing to pardon. As on the other ſide, there is nothing that ſo much increaſeth, and as it were powring on more oile & blowing, inflameth the anger of kings, as the ſtuborn mind, ſtout ſpeach & proude wordes of the ſubiects.

5 There is an euill which I haue ſeene vnder the Sunne: according to the errour which proceedeth from the face of him that ruleth.

5 And yet neuertheleſſe are the princes worthily & greatly to be blamed & reproued, which giue occaſion to their ſubiects of murmuring & rebellió: which as it proceedeth from many vices & offẽces of princes, ſo it commeth of nothing more (as I could perceaue vnder the Sun) than of that kind of iuſtice, which is in giuing & beſtowing offices & honors.

6 Fooliſhnes is ſet in great high places, but

6 For I remember, that I haue marked & obſerued ſuch want of diſcretió, or rather

rather fooliſhnes & iniquity, in ſome princes, that they preferred vnto the higheſt roome of dignitie, ſome vile and abiect perſon, being indued with no ornament either of vertue, or wiſedome, but altogither vnlearned, rude, and a ſtarke foole: & keepe vnder, debaſing to the loweſt degree, the peers and worthy perſonages, being famous aſwell in nobilitie of bloud, as in manifold vertues, & withall hauing wel deſerued of the cõmõ wealth, & ſuffer them to be in no account or eſtimation.

the rich ſit in the low place.

7 I haue ſeene, I ſay, ſeruants & moſt contemptible ſlaues, (whom a mã would not haue voutſaued any honeſt office in his houſhold) preferred to high dignities, ſitting in roiall thrones, bearing the ſwaie and rule of the common wealth, hauing the whole ſtate of things committed to their credit, and the ſame alſo riding on ſtately trapped horſes: whereas contrarilie the Nobles and Peeres of the realme, being contemned and deſpiſed of the King, and put from their deſerued honour, were conſtrayned to creepe on the grounde, and like ſeruantes goe on foote.

7 I ſawe ſeruants on horſes and Princes going like ſeruauntes on the ground.

He that digeth a pit ſhall fall into it: and him that breaketh vp an hedge, the ſerpent will bite.

8 Which iniuſtice, and tyranny of kings, although in this point it be moſt vnreaſonable, vnworthy, and altogether vntollerable, yet I would counſel and aduiſe the diſcreeteſt man, & him that feareth god, not only to diſsẽble theſe things, but alſo to take them lightly and patiently: & neuer to let come into his mind, any deſire to reuenge this iniurie, either by worde or deede, to moue or goe about any thing againſt his king. For that common ſaying: he that diggeth a pit for another ſhall fall himſelfe therein, as it agreeth generally to all men, that imagine hurt or harme for other: ſo it accordeth eſpecially to them, that prepare miſchief againſt their kinges: not onely in this reſpect, becauſe the encountering with the mightier, are cõmonly ouercome: but in this reſpect alſo, becauſe almightie God, who would haue the roiall maieſtie, being a certaine image & repreſentation of himſelf here on earth, holy & vnuiolated, vſeth to be a ſeuere reuenger of ſuch fellowes: ſo that there is ſcarſe any, that hath murdered and put a waie, I ſay not a king, but euen a cruell tirant, that hath not had anon after handes laide on him, and him-

himselfe in like maner beene forcibly put awaie. Neither can there be any thing more daungerous, than vnder a pretence of oppressing tyranny, to goe about to weaken and ouerthrowe auncient customes, established lawes, old vsages, and the set forme of the common wealth. For as he which pulleth vp an old hedge, is oftentimes hurt of the serpent lurking therin, and with her venimous sting taken awaie: euen so, he, that to reuenge an iniurie, goeth about to transpose the state of the realme, and alter the forme of ciuill gouernement, doth the first prepare a mischiefe for himselfe.

9 And as he, that is not content with the old building, but for newnes and nouelties sake doth displace the stones, putting them from one place to another, suffereth great toil and trouble both of body and minde: and as he that taketh vnto him wood to cleaue, is in daunger of cutting either his thigh or legge with the axe, or hurting his eie or hand with some chippe: so light and curious men, which of a vaine desire to make things newe, let nothing stand in his place, but moue, mixe, mingle, and alter all things, doe not onely

9 He that remoueth stones shall be grieued thereby. He that cleaueth wood, shalbe indaungered therwith.

onely naughtily loſe their tranquillitie of mind, the moſt excellent thing, that men haue in this life: but alſo pull vpon their pates no ſmall daunger & dammage.

10 *If the iron be blunt and he not whet the edge: though he put to more ſtrength: but an excellent thing to direct one is wiſedom.*

10 Wherefore, diligent heed is to be taken, what & how we take ech thing in hand: & that in all our deedes & indeuors wee vſe counſell & wiſedome, without the which no mans ſtrength & might is ſo great, but that in enterpriſing & atchiuing hard matters, they quickly faint & faile him. For, as iron, whoſe edge is dulled & hath taken ruſt, vnleſſe it be ſcoured and whet, is not onely vnapt and vnprofitable to the artificer for any worke, but alſo, be he neuer ſo long about it, hee ſhall ſpend his ſtrength & wearie himſelf in vaine: ſo in the commonwealth, autoritie, honor & power, which be not ruled & moderated by wiſedome, are rather burthenous, & hurtfull to their poſſeſſors than any ſafegarde or helpe to diſpatch matters. For it is only wiſedome, that maketh all power & excellency profitable, effectuall, & of vertue: & which bringeth all enterpriſes & actions aſwell of princes, as of ſubiects to effect.

Hauing ſhewed the dutie of iuſtice in all doings,

he

be forbiddeth ſlāders & il ſpeaking, both againſt all mē vniuerſally, & alſo againſt princes eſpecially, & thoſe which are in office & authoritie.

11 And the ſame is to be vſed for a ſquare & rule, as in all things, ſo eſpecially in ruling the toung & moderating the talke, wherewith ſomtime ſorer wounds are both giuen & takē, than with ſworde or deeds. Yea I dare affirme & ſet downe that the ſtinging of an aſpe or ſerpent vncharmed (whoſe biting is accoūted moſt venimous) is not ſo daungerous & deadly, as the infected blowes of a ſlaunderous & ill toung. For the ſerpents put in ieopardie nothing ſaue the life only, but the ſlanderers & bakbiters, as not ſeldom they take awaie the life, ſo oftē they take frō vs our good name, which all diſcreet men hold dearer thā their life. Again the blowes & bitings of ſerpēts may eaſily be auoided: or being takē, may by phiſick be cured: but neither can ſlāders & il reports of the other, by prouidēce & forecaſt bee ſhūned: nor the woūds receaued of thē by any art or ſkil ſo healed vp, but that there wil remain a skar or mark behind. Neither is their venim leſſe hurtful to the iltoūged & backbiters themſelues, thā it is to thoſe which

11 *As if a ſerpent bite being vncharmed: ſo no better is a tongued man.*

which are ſtriken therewith. For they bewraying the naughtines & malicioufnes of their mindes, make themſelues odious and hated of others: and by their deſire of prating and babling abrode all things, do oftentimes vtter and reueile the ſecrets and vices of princes: againſt whom whatſoeuer they haue miſſpoken in wordes, they pay home in deede. I paſſe ouer, that in ſome fooliſh perſons the force of this diſeaſe is ſo great, that they cannot keepe cloſe their owne faultes: but being diſcloſed, like rattes by their owne diſcouerie, are deſtroied.

12 The words of the mouth of a wiſeman bee gracious: but the lips of the foole deuoure him.

12 And as the wiſeman, by this thing only that he knoweth how to refraine his toũg, and to obſerue due time both for to ſpeak, & to hold his peace: is troubleſome to none, but liked & accepted of all: euen ſo the fooliſh bodie, by his chatting, babling, and ſaucineſſe of toung, vttering all forth, offendeth and diſpleaſeth all.

13 The beginning of the wordes of his mouth is fooliſhnes: and the laſt end of the wordes of his mouth is extreme madneſſe of euill.

13 And no maruaile. For he ſcarſe openeth his mouth to ſpeake, but he ſtrait vomiteth out more vanitie & fooliſhnes, and the laſt caſt of his talke endeth in pernicious madnes.

14 And the

14 And whereas he that ſpeaketh is moſt

moſt vnworthy, and he moſt worthy that holdeth his peace, yet he neuer leaueth pratling and chatting: but with his babling wearieth & dulleth all: ſo much the boldlier affirming & auouching things, by how much hee is the ignoranter & more vnſkilfull therein. And whereas it is not giuen to the wiſeman, ſo to foreſee things to come, that he may be able to foretell any certaintie thereof (becauſe mortall men knowe not, what ſhalbe the euent of things, or what remaineth for them hereafter) yet this fellow as though he had ſit in councell with God & his angels, doth ſo boldly ſpeake & determine of them.

foole multiplieth wordes: Mã knoweth not what it is, that ſhalbe, & which ſhalbe after him, who ſhould tel him?

15 And whē he getteth himſelf to take any matter in hand, there his madnes openeth & bewraieth it ſelfe more clearly. For whereas in euery thing there is one only, & moſt ſingle waie, to wit wiſedom, which leadeth vs thorow the right path, without ſlipping in the waie, or ſtraying out of the waie: the fooliſh man, truſting forſooth in his owne induſtrie, wandring thorow bywaies & rough places, & fetching a lōg cōpaſſe, greatly weareth, & wearieth himſelfe in vaine, no otherwiſe, than the traueler, that is ignorant of the waie,

15 The labour of the foole doth wearie him, as one which knoweth not to goe into the citie.

and

and ſo the farther he goeth on, the farther hee is from the citie, whither he goeth.

16 But as fooliſhneſſe is hurtfull and pernicious to all kinde of men: ſo it is moſt daungerous and miſchieuous, if it fall into a king or Prince. For the madneſſe of priuate men, being contained within a ſmall compaſſe, commonly falleth on their owne heades, and turneth to a few others hurt: becauſe improbity & wickedneſſe wanting power and might doth not ſuffer the wound to be grieuous or deadly: and though they are neuer ſo willing to hurt, yet they are not able. But the errors and offences of Princes, which ſpring from this fountaine of fooliſhneſſe, ſpredde out them-ſelues to the whole kingdome, and by reaſon of their great power, inflict grieuous woundes vppon all. So that that kingdome is a thowſand times vnhappie and accurſed, where the fooliſh kinges and Princes, are aſleepe, when they ſhould watch: banquet and are drunk in the morning, when they ſhould take counſell: leap & dance, when they ſhould ſit in iudgemēt: & like children, thinke all thinges to be well, as long as they may inioy their pleaſures, although

6 Wo to thee, oh Land, whoſe king is a childe: & whoſe Princesare at meate in the morning.

though in the meane ſeaſon the common weale go to wracke and decaie, and their dutie toward the ſame be left vndone.

17 But contrarily how can I ſufficiētly vtter & expres the happines of that kingdom, ouer the which is ſet not ſome dolt of the cōmon ſort, il brought vp, & vnworthily aduāced to his dignitie, but one that is, as in blood & kinred noble, ſo diligētly brought vp of a child in the feare of God, in wiſedom, and in al vertue, and alſo wel inſtructed in the knowledge of gouernment and ruling: who likewiſe placeth ſuch Magiſtrates and Princes ouer his cōmon wealth, not that being inriched with the ſpoyles thereof may banquet, eate, drinke, and get them-ſelues all kinde of pleaſure: but that being tender and carefull for the weale publike, doe take ſo much meate and drinke, as will ſuffice to refreſh and repaire their ſtrength, and all the reſt of their time do faithfully imploy in the affaires of the cōmon wealth: diligently taking heed, leaſt by their ſlouthfulneſſe, or negligence, the leaſt euill may creepe into it.

17 Happie art thou, oh Land, whoſe king is the ſonne of nobles: and whoſe Princes goe to meat in due time, for ſtrēgth & not for drunkennes.

18 Being not ignorāt, that as by the care leſnes of the goodman of the houſe with neuer

18 By ſlouthfulnes the roofe goeth

to decaie: & by idlenes of the hands the house droppeth throw.

neuer ſo little a hole or chinke in the foū-dation or wals, being let goe in the be-ginning, the whole roofe and ſeeling of the houſe is marred and goeth to decaie: and as by a few tiles being negligentlie looked vnto in the houſe top, the whole houſe at length raineth thorow, and the beames, bourdes and floores are rotted, being readie to take an horrible downe-fall: ſo vnleſſe there bee quicke remedie found and daily redreſſe vſed for the ſma-leſt vices and harmes creeping abroad in the common wealth, and thoſe thinges, which are broken and brought out of or-der, be ſoone amended: and thoſe, which are hole, be kept ſafe and ſound, at length there will inſue the fall and ruine of the whole common wealth. For it cannot be, that the ſeuerall partes, being neglected, and out of ſquare, the whole ſhould bee well and indure long.

19 They prepare banquetes for laughter: & wine gladdeth the liuing: but monie anſweretb all.

19 But now commonly in the courts of Princes a man may ſee them not giue themſelues to ſobrietie, temperancie, & the profit of the common weale, but con-tinually prepare ſumptuous feaſtes, make coſtly banquets for pleaſure, laughing & paſtime, not for neceſſitie of nature: & al-

ſo

so to drinke and quaffe wine in vnmeasurable boales, not to quench their thirst, but for merinesse, drunkennes, & meere madnes. Of which immoderate riot of meat and drinke, whereunto are also adioined insolent expenses of sumptuous attire, and costly apparell, ariseth & springeth an infinite desire of hauing. For so great pleasures can neither be prepared, nor maintained without much money & wealth. Wherefore they seeke that they may spend: and when they haue spent it, seeke to gette more to make it vp againe: so that couetousnes ingendreth riotousnes, and riotousnes againe bringeth forth couetousnes. Which two hauing once crept into the commonwealth, they must needs down with and ouerthrow al. The guiltie, that haue stoare of money, are absolued: the innocent wanting money, condemned. right and equity are bought and sold, lawes and iudgementes corrupted, vertue and honestie set at naught, onely money set by & had in estimation: the which whosoeuer hath, be he neuer so wicked and mischiuous a fellowe, he is accounted great and famous, hath great authoritie, fauour, and friendship:

neither is there any thing that obeieth not the money-man.

20 Than the which although nothing can be more miſerable or vntollerable, and though it cannot be, but that this diſorder and confuſion of thinges muſt greatly diſpleaſe euery good man: yet the wiſeman, and he that feareth God, muſt ſtoutely diſſemble it: and take moſt diligent heede, not onely that he moue and make nothing againſt his prince (as we taught before) but alſo that he ſpeake not euill of him vnto any man: yea, that we with our ſelues (that I may ſo ſay) or with our owne mindes thinke not amiſſe of him. And alſo I think good, that if thou be wiſe, thou ſpeak not euill of thoſe that are of greater welth & riches thã thou art: no not vnto thy friend, nor vnto thy brother, nor vnto thy wife. For no mans eares are ſo ſure & truſtie, no place ſo ſecret or cloſe, that thoumaiſt hope that what thou ſpeakſt againſt the king, or a mightier mã than thy ſelf, ſhalbe hid & kept ſecret. For kings haue not only (as cõmonly is ſaide) long hãds, but alſo many eares: & are not only of power to reuẽg & puniſh, but alſo of a maruelous ſwiftnes & facility in hearing

20 Speake not euil of the king no not in thy thought: and in the cloſets of thy bed chamber ſpeake not euill of the rich: for the bird of the aire ſhall carie thy voice, and the foule ſhall declare the thing.

ring & vnderstãding, whatsoeuer is done against them: so that those things, which thou haddest thought that the birdes of the aire, or the walles of thy house had not heard, thou shalt finde to be vttered abrode by men for hope of lucre or fauor, to thy great harme: & shalt proue that most true, which commonly is spoken, that if mẽ hold their peace, yet the stones wil speake any worde vttered against the king.

CHAP. XI.

Solomon drawing toward an end of this sermon, and ready to shutte vp the same: intreateth lastly of that part of iustice, which consisteth in giuing and distributing our goods to the poore and needie.

1 AND hitherto I thinke we haue sufficiẽtly discourled of wisedom, & both the kindes of iustice, aswel of commutatiue, as of distributiue: & amõg the rest haue especialy prosecuted at large those things, which belõg to the duties of magistrates toward subiects, or likewike

1 *Cast thy bread vpon the waters: for in many daies thou shalt finde it.*

of subiectes towarde magistrates: all which draw their beginning and haue their offspring from the feare God, wherin that true happines and absolute felicitie which we seeke for, is put & placed: so that I think I haue fully perfourmed, and in all pointes accomplished that, which in the beginning I promised. Wherefore I will here end and conclude this whole matter, if I had first spoken a little of almes, and liberalitie towarde the poore, which are assured tokens and pledges of charitie and brotherly loue, and also containe not the least part of iustice distributiue. I exhort therefore all those that are desirous of true wisedome, and the feare of God, that they would be liberall and free in doing good and bestowing good turnes: not onely vppon those, which are likely to be mindfull & thankefull for the good turne receaued: but also vppon them, whome thou foreseest wilbe vnmindfull and vngrateful: & of whome by reason of their pouertie, thou lookest for no thank at all, no more than if thou sowedst corne in the sea, or on the shore. For it cannot be, that any man should repent him of a good deede

or

or liberalitie done to any whatſoeuer, either becauſe vertue knoweth not how to repent, or becauſe that, that which men by vnthankfulneſſe or vnableneſſe doe not repay: God of his bountifulnes, both in this life with proſperitie, and alſo in the life to come with eternall rewardes will to the vtmoſt recompence.

2 Therefore, he that feareth God, will giue, and he will giue largely: neither will he euer be wearied with giuing: and he wil be ſo far from being deterred and feared with the multitude of them, that haue neede of his helpe, that he will rather be gladde, that he hath ſo plentifull a matter and goodly an harueſt to exerciſe his vertue in: and thoſe treaſures which the couetous hid in the earth, that they may be perhaps vnto them a ſafegarde in time of daunger, the ſame the wiſeman in better ſafetie, and with greater gaine, will commit vnto the bowels of the poore and needy. For (as the eſtate of men is fraile and vncertaine, and in a ſhort ſpace we ſee one of a wealthy & richman become poore and needy) if he be ſhaken and ſhifted out of his goods, it cannot be eſpecially in ſo great a number

2 Giue a part to ſeuen, and alſo to eight, for thou knoweſt not what ſhall happen vpon the earth.

of thē, whom he hath demerited & bound vnto him with his good turnes: but that there will be ſome, that will raiſe him vp being downe, refreſh him being afflicted, & ſtrengthen him being weakned. Now this alſo ought to exhort the wiſemā to liberality, that ſometimes ſhortnes of life, & vncertainty of ſuddain death, taketh away al occaſiō of doing good, inſomuch that the money, which thou mighteſt haue beſtowed liberally in thy life time, thou art conſtrained to leaue to thoſe, whom thou wouldeſt be loth ſhould haue it.

If the cloudes be full, they will poure raine vpon the earth: & if a tree fall toward the ſouth, or toward the North, in what place the tree falleth, there it ſhal be.

3 Wherefore, they which haue ſtore and plentie of all thinges, and abound in wealth and riches, I would haue them to follow and imitate the cloudes, which when they are full and ſwell with water, powring downe great plentie of ſhowers, moiſten and water the earth, without any difference or reſpect of the fruitfulnes or barrennes thereof. So ſhould the rich with their plentie and ſtore helpe and ſuccor the neede of drie and barrain poore men: doing good both to the gratefull and vngratefull: for, as a tree pulled vp by the roote, on what ſide ſoeuer it fall, whether towarde the ſouth

or

or towarde the north, there it lieth: so a good turne, on whomsoeuer it light, be he thankful or vnthankful, there it shalbe found, it shall not be lost, nor in his time lose his rewarde. And (to continue in the like similitude,) as death findeth ech man occupied, either doing good to many, or otherwise: such he shall at all be adiudged and accounted. For as much as death cutteth off all power and abilitie, afterward to deserue well or euill of men.

4 Wherefore, while time serueth, let no man be wearied with doing good: but rather let him snatch neuer so small an occasion to deale liberally: lest whilest that vppon hope of great thankes he staying for fitter opportunities, deferre the doing of his good turnes, he vtterly and at once lose all time of doing good. For as from some husbandmen, being lesse diligent and heedie, the time of sowing passeth & slippeth away, whiles they looking on euery wind & waiting for calmer weather, alwaies put off & defer their sowing til the morow: & again, as oftētimes, while they are afraide of euery cloud, & tary for a more cōmodious time to gather in their corn, the harueſt is past & gon, before they

4 He that obserueth the wind, shall not sow: and he that regardeth the cloudes, shall not reape.

be aware: whileſt now a greater ſhower, now a leſſer, continually come after one another: euen as (I ſay) while they ſeeke for too faire weather, and the meane ſeaſon omit and neglect ſmaller occaſions, they neither will ſowe, nor mow: ſo they likewiſe, which wil not beſtow their good turnes vpon many, becauſe they alwaies hope that they ſhall finde ſome worthier, vppon whom they may beſtowe them better: doe not ſeldome cut off, and bereaue themſelues of all occaſion to doe good, whileſt either by misfortune they haue ſome loſſe of their goods the meane ſeaſon, or elſe before they beware, are oppreſt with ſuddaine death. So that I think it a point of extreme madneſſe, for one to differre his liberalitie and doing good but one houre: eſpecially ſince the caſe and eſtate of men is ſo fraile and vncertaine, that no man is ſo happie and floriſhing, as can aſſure himſelfe that theſe things ſhall endure but one daie.

5 As thou know eſt not which is the waie of the winde: as thou knoweſt not the waie of the

5 For neither are the waies & pathes of the winds, namely frō whēce they come, & whither they goe: nor the framing & fourming of the infant in his mothers wombe, to witte, how the parts of one & the

the ſame ſeed ſome are made into bones and ſinowes, other growe into fleſh and ſkinne, ſo farre from our knowledge, and ſo much ſurpaſſing our vnderſtanding: but that it is more vncertaine, and vnknowen, what God, by whoſe will all things are gouerned, hath decreed and determined, of the affaires of euery one of vs.

bones in her wombe that is great: ſo thou knoweſt not the worke of God, how he maketh all things.

6 Which things being ſo, he ſhall doe very well and wiſely which both in the morning ſoweth his ſeede, and at euening ſlacketh not his hand: which thinketh no time vnfitte to doe good to the poore, and to exerciſe all kind of charitie to his neighbours: which laſtly al his life long, from the beginning of his youth, vnto his old age, vſeth all meanes to ſhew bountie, goodnes, & liberalitie. For if one do not requite thy good turns, yet of another thou ſhalt receaue more plentiful fruite: and if one be not thankfull, yet of another thou ſhalt haue more thankes: and thou canſt not tell, whether thou ſhalt haue the fruite of thy benefits euery where.

6 In the morning ſow thy ſeede, and in the euening ſlacke not thy hande: for thou knoweſt not whether ſhall hit right, this or that: or whether both of them ſhalbe alike good.

Solomon commeth to a very patheticall concluſion or peroration of the whole ſermon, and

& ſheweth his opinion more manifeſtly; what he thinketh of the chiefeſt good & happines of mã, & laſtly exhorteth all thẽ to the feare of God, & keeping of his holy commãdemẽts, that are touched with the deſire of true felicitie.

AND hitherto I haue ſhewed (as I think) wherin that true felicity, worthy to be ſought for with all ſtudie, conſiſteth: and haue deliuered ſuch precepts, as hee that obeyeth the ſame, without doubt ſhall obtaine it: and in like maner haue refuted in the former part the falſe & prepoſterous errors of mẽ touching the chiefeſt good and felicity, whereof ſome would haue the bliſſe & happines placed in knowledge & humane wiſedom: other in pleaſure: other in the coupling of theſe two togither: other in honors & power: other laſtly in riches and wealth. Nowe there remaineth nothing, but that I earneſtly exhort you, with all might and maine to apply your ſelues to this felicitie, which I ſhewe and declare vnto you: which conſiſteth wholly in the feare of God, the mother of true wiſedome and iuſtice: & warn you, that you giue no eare to them, which take awaie all felicitie wholly, and deny, that it may happen to any

any man at any time: and that much leſſe you receiue their opinió (of whom I made mẽtió not long before) which take frõ the dead all felicitie, & all feeling too: but to the liuing they yeeld indeed & attribute a certaine happines: mary they faine & inuent many bywaies to come to the same: but you turning neither to the right hand, nor to the left, folow the midle way which I haue ſhewed vnto you: & hold this ſtedfaſtly, that there is a certain goodnes and happines in this life: not altogither abſolute & perfect, but ſuch as falleth into the eſtate of mã, to wit, an vnperfect & begun felicity, which afterward in the life to come is to be cõſummated, & in al points fully to be inioied. For they, which cõtend & ſay, that a mã may be fully & abſolutely bleſſed & happie, while he here liueth, I ſee not what reaſon they haue to do ſo.

7 I confeſſe indeede, that the beholding of this light is ſweet vnto mẽ, that it is a pleaſant thing to looke on theſe ſhining beams of the Sun, & a ioyful thing to inioy all theſe thinges, which bountifull nature hath procreated & brought forth for the vſe & profit of men: but that theſe things make a man perfect happy, I denie.

7 Certainly the light is ſweet: & it is a good thing for the eyes to ſee the Sunne.

8 Let

But though a man liue manie yeares, and in them all bee merrie: yet hee must remember the daies of darknesse: that they shall bee many: all that commeth is vanitie.

8 Let vs put case, that som such mã liue many ages, as we heare of our ancestours, that Mathusalem did: and let vs imagine, that the same abounde in all goodes and commodities that mans mind can desire, that he be wise, rich, honorable, healthie, and whatsoeuer else he may be: and that he knoweth assuredly that all these shall hold and continue vnto the last breath of life. The same man if he remember that all these shall once haue an end in death, and thinke with him-selfe, that hee must lie so many yeares and ages in his graue, where he shal want all those good things wherewith hee was so greatly delighted in his life, doe you thinke, that he will say himselfe to be fully happie and absolutely blessed: and not rather iudge all those thinges which wee fooles wish for and haue in admiration, to bee most vaine, vile, and contemptible? So it is truely, that is not to bee accompted absolute happinesse, which by any time, be it neuer so long, may be lost.

CHAP.

1 BVt yet notwithstanding I thinke it no litle matter, and of no smale weight, in what sort euerie one doe lead this present life, but rather would haue them to indeuor with al their power, to auoide asmuch as may bee the miseries and misfortunes thereof: and to come as neere as they can, to happinesse and felicitie (if that be to be called felicitie, which is onely begun and vnperfect) by such waies, artes, & meanes, as I shewed before: I would haue a yongman to inioy the strength and lustinesse of his youth, I would haue him to spende the floure of his age with a merrie and pleasant minde, I would haue him honestlie to fulfil his mind, & take the pleasure of his eies: but so that hee remember this withal, that in all these things he vse a mean, folow measure, & hold in the outragious desires with the bridle of reason, least they be caried beyond the bounds of vertue & honestie: & least they wādering too far abroad, at length throw him into some

1 Be merrie O yong man in thy child-hoode, and let thy hart cheere thee in the daies of thy youth: and walk in the waies of thy heart, & in the lookes of thine eies: but know that for all these things God will bring thee into iudgement.

some downfal. Otherwise, let him assure himself, that the time wil come whē God shal cite him before his iudgemēt seat, & exact a seuere accompt of al these things.

2 Wherefore remoue indignation out of thy heart: and make euill to depart from thy flesh: for childhoode & youth are vanitie.

2 Wherefore, let him so hādle his pleasure, & so think therin to be som felicity, if his mind be without fiercenes, anger, hatred, lust, & other ill affections: if his body be without filthines, vncleanes, & wickednes: if no part of him, neither that which commandeth, nor that which obeieth, be so taken with the intisementes of delite, that any grieuous wound be inflicted vpon it, or any pernicious vice burned into it. For else, nothing is more slippery than youth, nothing more readie to vice, nothing more prone to vanity: vnlesse it bee kept in & helde vnder with reason, & the feare of God, as it were with bit & bridle.

3 And remember thy creator in the daies of thy youth: while the dayes of euil come not: and the yeares approach not, wherein thou shalt say I haue no pleasure in them.

3 Neither is there any age, that hath more neede, to haue the feare of God before his eies, or that ought more to remēber his maker, than youth. Which mind & remēbrance consisteth not in the exter nal sound of words, or in the oftē reading of holy scriptures, & mētioning of the law of Moses, or in the cōmon vsing & repeating of the name of God: but much rather in

in this, that wee haue in the very inward parts of our harts a liuely feeling, & quick experiẽce of gods goodnes, loue & clemẽcy towards vs. For they which haue God onely in their mouth & lips, & haue not their mind setled to the obedience of his wil, make a shew of godlines & religion, but in truth are to be takẽ as vngodly. This I say & affirm, that this worship & seruice of God, ought to be yeelded vnto God in the time of our youth. For whosoeuer spẽdeth the flour of his age in dissolutenes, & hopeth that in his oldage, & last years, he can better & more cõueniently giue himselfto the exercises of the fear of God, & practise of godlines: that mã without dout is vtterly deceiued. For (if ones own experience may auail any thing in this matter) I myself being now old cã speak somwhat of the discommodities of oldage, who so thinke of it, & so haue found it, that I dare be bold to say, that no mã shalhaue a mild gẽtle, & easy old-age, & such a one, as can apply itself to the executing of Gods cõmandemẽts, but he that beginning at the prime of his youth, & perseuering therein the rest of his age, liueth godlily, & by doing good, getteth an habit of goodnes & vertue,

vertue, before that the griefes and grieuous difficulties of old age grow on, and thoſe yeares be come, which draw with them a troupe and flocke of calamities, & ſo bereaue man of all pleaſure and delectation, that he thinketh his life more bitter than death, and to be dead better than to liue.

4 Whiles the Sunne is not darkened, nor the light, nor the moone, nor the ſtarres: and the cloudes returne after rain

4 For at that time the ſight waxing dimme, and the eies daſeling: there commeth ſuch a weakenes and debilitie of ſeeing, that the things, which otherwiſe are moſt cleare, the ſunne, the moone, and the ſtarres, ſeeme to be darke and obſcure: then the eies become bleared, and runne downe with water and teares, and the eie-liddes are ful & ſore with filth & matter. And euen as in winter time after the raine is fallē there return new clouds with raine, ſo that without any ſpace of faire weather, one ſtorme ſucceedeth another: ſo likewiſe in old age (which may well be called mans winter) there followeth calamity vpon calamitie, miſerie vppon miſerie, diſeaſe vppon diſeaſe without intermiſſion.

5 At what time the keepers of

5 For, both the handes, wherewith we doe not onely gette our liuing, but alſo

alſo as it were with truſty keepers, defend our bodies from iniury, begin to trẽble & ſhake: & alſo the legges, whereupon as on two pillers, the whole building of the body is ſuſtained, beginne to reele and ſtagger: and likewiſe the teeth, which are inſtruments to break & cut our meat, by whom as by grindeſtones, the meat beeing brought into meale, and broken peece-ſmale, is ſent thorowe the throate into the ſtomacke (which is a more proper place to concoct the nouriſhment) are looſed, rotten, fal out, ceaſe, and faile: And in like maner, the facultie of ſeeing, looking thorowe the hornie holowneſſe, as thorow two windowes, is corrupt and waxeth dimme, either by reaſon of the humour, which nouriſheth and helpeth the ſight, being now dried vp: or by reaſõ of the perſpectiue ſtrings or ſinowes of ſight being hurt: or of ſome griefe (which they call ὀπτιγμμάτικον) keeping the viſuall ſpirits from the eies.

the houſe ſhall tremble: and the men of prowes ſhal ouerthrow thẽſelues, and the grinders ſhall ceaſe, becauſe they be few, and they ſhall be darke which looke out at the windowes.

6 Then the doores of the iawes, to wit the lippes, are ſhut vp: wherewith as with two doores, the mouth is ſtopped: & all the courſes and paſſages of the bodie, by the which the nouriſhment is diſper-

6. And the doors with-out ſhalbe ſhut, with the lowe ſound of grinding: & he ſhall riſe vp as

...e voice of the bird: and all the daughters of singing shalbe oppressed.

sed in all the parts of the bodie, are let & stopped: by meane of the stomacke (like a mill, that breaking naughtilie maketh a small noise) being vnable for want of naturall heate, to concoct and digest the meate. Whereupon it commeth to passe, that the miserable olde man, beeing sick of this ill digestion and rawnesse of stomacke, is almost killed with dreamings and watchinges: whilest he taketh so light and litle sleepe, that he awaketh at the least chirpe of a bird. Then vnprofitable and vnpleasant are all the daughters of musicke and singing damosels: that is, the cares and strings of the lights. Whereof the former, because of their weakenes & hardnes of hearing loth the sweet harmony, wherwith somtime they were delited, the later being ouer stuffed & brought low, yeeld a hoarse & vntuneable voice. For the eares wax deafe with age, and the vnpleasant voice of old men faileth them.

7 Also of an high thing they shall be afrayd, and (of) ouerthrowings in the way: and

7 Moreouer, to take any iourney he shalbe slow and vnapt: because he will be afraid to clim vp any high place, aswel by reason of his weaknes of foot-man-ship, & slipperines of the way: as also by means of

of the gyddines & turning of his head, & wil think an euē & plain way to be rough & heauie: & euery litle hillocke to bee an high moūtain. Thē the reuerēt gray hayr, but yet a meſſenger of death ſhortly following, like the almond flower, ſhall cloth and couer the temples & the head, & the ſhoulders with their own weight bowing downe, & the backe-bone being crooked, ſhal make a bunch & boſſe like a locuſt: neither cā any thing be ſo light, that will not ſeeme burthenous & heauy to him. And now the natural heat being gone & extinguiſhed, the very capers and other ſalats ſhal not be able to get him an appetite: but all deſire of meat, or luſt, or other things, ſhal quite be gone. For the race of his life being now run out, death is at the doore, and the wretched ſonne of Adam maketh haſt vnto his graue, where he ſhal ly a long while, as it were in a perpetual houſe. Then likewiſe the men ſhal cary out his body, to be laid in the earth, and the mourning women ſhall followe the corſe thorowout the ſtreet, that by their funeral ſongs and lamentation, they may moue his friends, clothed in mourning attire, to ſorowe and weepe.

the almond ſhall floriſh: the graſhopper ſhall be a burthen: and concupiſcence ſhall be done away: whē man goeth to the hōuſe of his age, and the mourners goe about the ſtreet.

...biles the ...rd of ſiluer ...s not ſtretched, nor the ewer of golde broken, nor the pitcher broken at the well, nor the wheel broken at the ciſterne.

8 Therefore, before that this troupe & cõpany of euils togither with lothſom old-age grow on: before that the frame & ioynts of the body be diſſolued: before that life bee changed for death: in time let vs remember (as I ſaid before) our maker & creator, & addict our ſelues to his feare and ſeruice. For vnto theſe thinges I compare the whole frame of our body: that the head be the wheele, which is turned and mooued by vertue of the minde, to draw from the lower parts the vitall iuice: for the fetching vp whereof, it vſeth in ſteed of cords, the backe-bone (which for this cauſe I cal the ſiluer cord, becauſe the marrowe thereof beareth a ſiluer color) and alſo the ſtrings or ſinewes, which are of the like manner and kinde. Vnto which cords there are tied certain round veſſels, to wit, the hart, & the liuer, which for the color of their fineſt & pureſt blud imitate golde: & which alſo miniſter the vital humor: & the pitcher which taketh vp the water out of the well, is the brain, the ſhop of al our ſenſes & actions.

9 And the duſt returne to the earth, as it was:

9 Al which after that they are broken & daſht to peeces at the ciſtern, then there wilbe no time left for repãtance: but the

harmony

harmony of the ſoul & body being diſſolued, ech of them ſhal return thither, from whēce they had their firſt beginning. For the body beeing made of clay and an earthly matter, ſubiect to corruption, ſhal be turned into the earth again, frō whēce it had his ofspring: according to that immutable decree of almighty God: Duſt thou art, and into duſt ſhalt thou returne again. And the ſoule, being the moſt principall part of vs, becauſe it is immortall, & partaker of the diuine nature, (for our ſoul is as it were a litle part of the heauēly aire, an ἐντελέχεια, that is a perfectiō, moūing it ſelfe, & perpetual agitatiō depending of god, as the day doth of the ſun, & as the ſtream doth of the fountain) departeth to his creator, the head work-man of al thinges, there to receiue the reward of all thinges, that hee either did, or ſaide in this life.

and the ſpir. returne to G. which gaue it.

10 Which thinges beeing ſo, that this life hath no ſound felicity in it, but rather that the ſame thinges, which otherwiſe are pleaſant, in old age are made vnpleaſant, yea, that by death all things are takē away & aboliſhed: what may we ſay elſe, than, which I not only in the beginning,

10 Vanitie of vanities, ſaith the preacher: al is vanitie.

but alſo in my whole ſermõ haue repeated & oftẽ iterated: That ther is nothing in the world, but it is ſubiect to vanity? al things I ſay, are vain, & vainer than vanity it ſelf: vnleſſe there be ioyned with them a religious feare of God, which ſeaſoning vs with true wiſedom & iuſtice, both teach vs in this life, to handle men, and vſe all things elſe quietly and orderly: and alſo make a way to that eternal felicity which is to be had after death.

11 And the more that the preacher was wiſe: the more he taught the people knowledge, and cauſed to heare, and ſearched out & prepared many parables.

11 And now to ſpeake ſomewhat of my ſelfe, before I make an end, to the intent that this my doctrine may haue the greater force and waight with you: I may ſay, and dare affirme with a good conſcience, that what wiſedome ſoeuer I had (which God of his bounty hath poured vpon me aboundantly) I haue aſwel now as elſewhere moſt freely imparted & cõmunicated it al with you. Yea, the more wiſedome & knowledge was beeſtowed on mee, the more diligence and paines I haue taken in deliuering it vnto men, and in alluring men as much as in me lay to imbrace holeſome & ſound doctrine. Neither thought I it enough to haue regard of, & prouide for my owne age: but

alſo

alſo to the end that the poſteritie ſhould find ſome helpe,& feele ſome commodity by my inuentions, drawing out al the treaſures of my wiſedome: I haue gathered and here and there collected infinite ſentences, which may ſerue men for euery part and duty of life:& haue committed the ſame to writing.

12 I haue ſearched (I ſay) with great ſtudie & labor, & with much adoe found out very notable,pleaſant,and profitable thinges, & ſuch as are moſt worthy the knowing, & withall holeſome precepts, which might order & conforme the life & maners of men,& ſhew a right pattern and true platforme of good life to all orders,degrees,ſexes, & ages, among the which there is nothing falſe, faigned,or vaine: but al moſt true & certaine,and repleniſhed with moſt ſound wiſedome.

12 *The preacher ſought to find out wordes of pleaſure: and written rightly euen the words of truth.*

13 With the which, as heauie Oxen are with the pricks the luſtierly to plow, ſo men being otherwiſe ſlow & ſluggiſh, ſhould be ſtirred vp ſtudiouſly to practiſe vertue, & ſeriouſly to feare God. For indeed,the wordes of wiſemen doe vehemently moue the minds of the hearers,& do ſo pearſe & penetrate into their harts, and

13 *The words of the wiſe are like pricks, and like nailes driuen into cotes: they were giuen by one ſheepherd.*

& are there ſo ſurely faſtned, that a man may ſooner pull iron pins, or great nailes with thicke heads out of a borde or poſt, thã root thoſe precepts out of their harts. And no maruaile: ſinc[illegible]at, albeit they be gathered and c[illegible] of many, yet they come and [illegible]rom one autor of al wiſedome a[illegible] goodneſſe, God, as it were from the head ſheepheard of our ſouls.

14 And rather by theſe be admoniſhed: of making many bookes there is no end: and the reading of much is a wearying of the fleſh.

14 Neither would I perſwade or exhort any to weary himſelf in compoſing or peruſing of many volums, for as much as we ſee many, of an itching & earneſt deſire of writing, to ſet abroad whatſoeuer commeth in their head: and yet get nothing thereby, but a huge heape of many bookes, out of the which a man may get iuice or matter litle, but trouble and vexation of mind enough. Beſide, for to liue well and honeſtly many precepts are not needfull, and there are already enowe written for him, that wil giue himſelf to profitable exerciſes of godlineſſe, and not to vaine ſpeculation only.

15 The ſumme of the matter, al being hard is this:

15 For (once to make an end) the ſumme of al that hath bin or can be wiſely & profitably ſpoken either here or elſe where

here by me: or at any time elſe by any other mã, is this: that we remember, that god is alwaies to be feared of vs, not with a ſeruile, but with a liberal feare, ſuch as is the feare & re[illegible]ence of children toward their p[illegible]ch thing containeth al the wo[illegible]wing, acknowledging, reli[illegible]cation: alwaies to depend of h[illegible]waies to leane vnto him, alwaies to looke vpon him, alwaies to waite for all goodneſſe from his liberall and bountifull hand: and againe, (which conſequently followeth hereof) diligently & ſtudiouſly to keep his commandements, as well by mortifieng our own fleſhe and euill affections, as alſo by exerciſing feruẽt charity towards other, which may make vs true in ſayinges and doings, faithfull in contracts, liberall towards the poor, obedient toward the magiſtrats, dutifull towards all, and diligent in euery part of vertu. For this is that feare of God, which euery man ſhould ſet before his eies, in all things he doth: to the which, as to a ſquare, all our ſayings and doings are to bee directed: frõ the which if thou goe or ſwarue but one hayres breadth, ſtraight-way thou muſt needes

FEAR AND L[illegible] HIS CO[illegible] MAVNDE- MENTS: F[illegible] THIS IS A MAN.

[illegible] headlong into all kinde of vice, [illegible] so fall into the ire and displeasure of the highest iudge.

16 Before whose iudgement seate, sometime all mankinde [illegible]st appeare, to giue an accompt of al[illegible] in their life time they ei[illegible]ought: before him (I say) [illegible] plead his own cause. who as [illegible] is [illegible]dge most iust, and puissaunt to punish, so likewise most circũspect & wise in espying & detecting sinne: for asmuch as nothing can escape or auoide his sight, but hee searcheth the very secretes of the heart, sifteth out the most hidde cogitations, & bringeth to opẽ light things that were kept & couered in profound darckenes: whose presence cãnot any waies be auoided, nor his punishment by any meanes bee letted. For whether you clime vp into heauen, he is there: or whether you goe into hell, he is there also: or whether you commit your selfe to be couered with darckenes, the very darcknes shalbe light vnto you. For darckneffe vnto this fountaine of light, is no darckenes: & the night it selfe shineth to him, as clear as the day. Wherfore, let euery man looke to himselfe and take

[illegible] God wil [illegible] into [illegible]ent, vpõ [illegible] secret [illegible] whether [illegible] good or [illegible]

[illegible]de, that he commit not[illegible]
[illegible]y the presence of so great a [illegible]
because with a diligent and watchful [illegible]
he marketh and obserueth the workes of
all men, be they good or euill: and rewar-
deth eu[illegible] according to his deedes,
namely, the [illegible]odly, & disobe-
dient, he punish[illegible] eternal tormẽts:
but the godly, & those which haue con-
stantly perseuered in the fear of God and
well doing vnto their liues end, hee re-
compenceth with blisfull felicity and life
euerlasting.

Faults, which in some bookes are vncorrected, amend thus.

Pag.45.li.22.how, which: read, from which. 51.[illegible]
our, your. 63.16. choketh, cloaketh. 65.11. captiue,
caytiue: 78.11. their, these. 87.8. rest, rost. ibid. 23.
wise, worse. 98.8. adoring, adorning. 120.26. surely,
seuerely. 128.6. we, he. 134.23. euil, ciuil. 160.20. not
cease, cease. 196.3. God, of God.

— uncorrected